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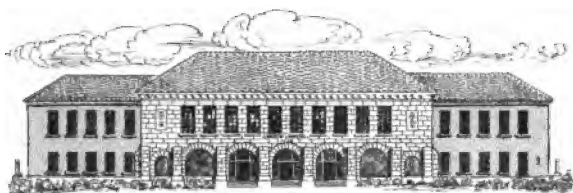
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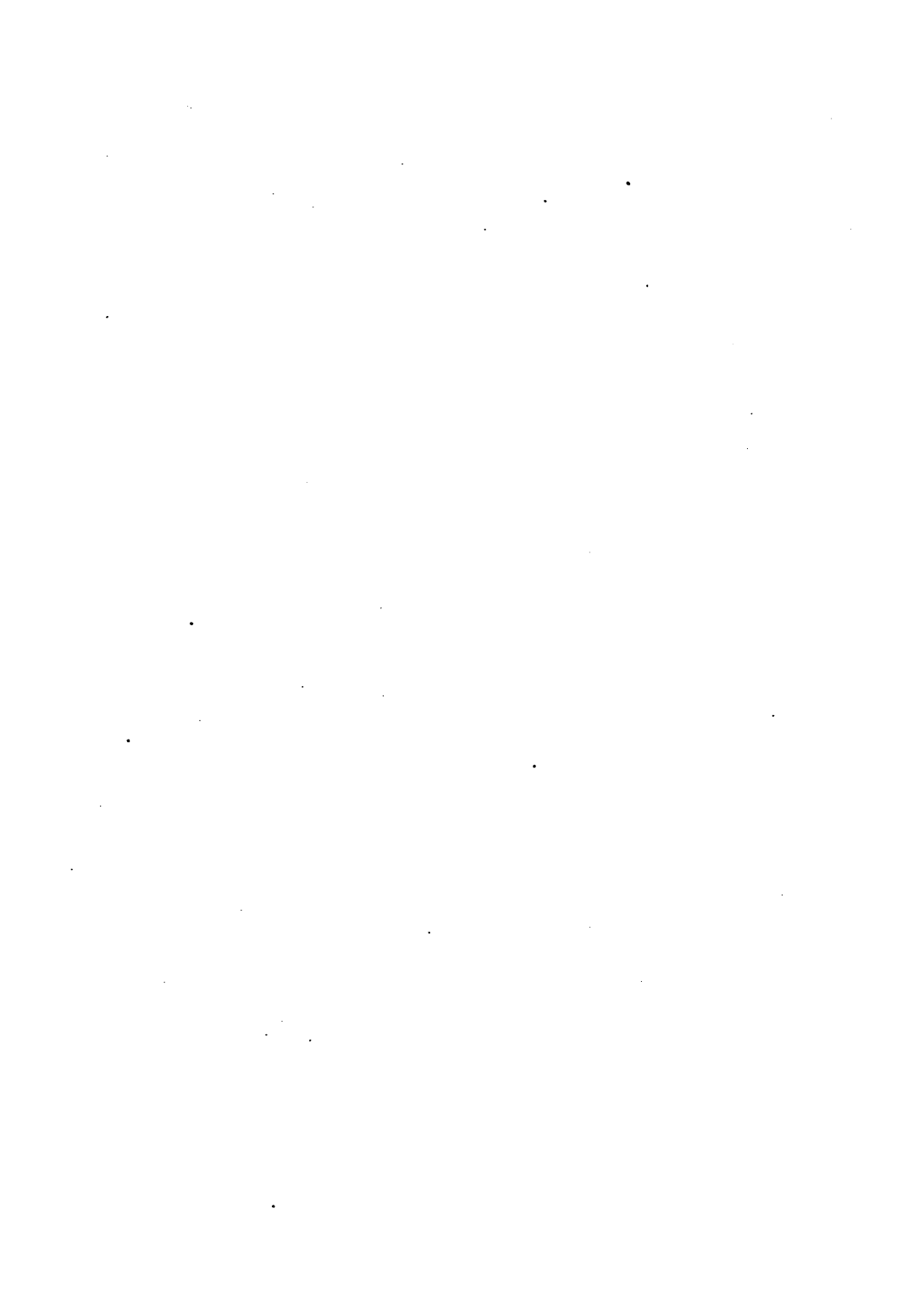
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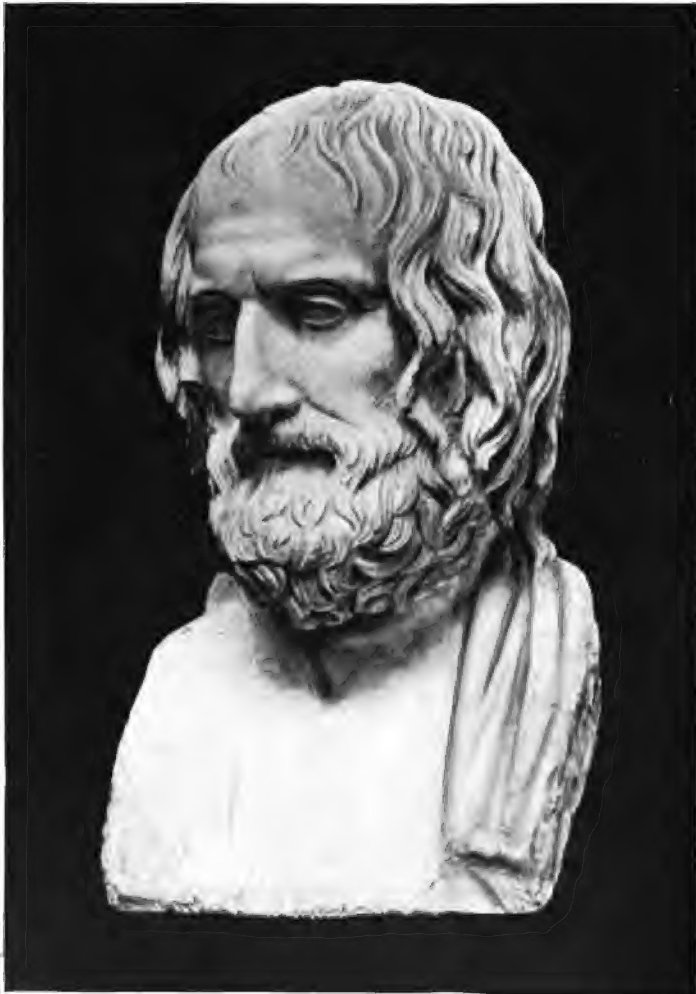
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Euripides

(From a photograph of the Herm in the National Museum, Naples)

EURIPIDES.
IPHIGENIA IN TAURIS

EDITED

WITH AN INTRODUCTION, NOTES, AND A CRITICAL APPENDIX

BY

WILLIAM NICKERSON BATES, PH.D. (HARVARD)

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BATES. IPHIGENIA.

W. P. I

To My Mother

ANNA PAMELA NICKERSON BATES

**THIS BOOK
IS DEDICATED**

PREFACE

IN bringing out this edition of the *Iphigenia in Tauris* I have had in mind especially the needs of students who are reading their first Greek play, and for that reason I have included in the introduction and notes much matter intended primarily for that class of readers. I hope, however, that enough has been put into the book to make it useful to other students as well. The *Iphigenia in Tauris* is particularly well adapted to be the first Greek play read. It is simple, has a good plot, and the interest is sustained throughout. Its merit as a drama was well attested in April, 1903, when the play was acted by students of the University of Pennsylvania. At each performance the close attention of a large audience was held from beginning to end. Incidentally these performances proved how thoroughly justified Euripides was from a dramatic point of view in introducing the *deus ex machina* to conclude his play. A Critical Appendix, containing a list of the variations from the manuscripts, has been added. It seemed to be a question of making it complete, or omitting it altogether, and the former course was decided upon with the hope that it might prove useful to the instructor.

I desire here to acknowledge my indebtedness to the scholars who have preceded me in this field. It is only by working over the same ground that the labors of those who have gone before can be justly appreciated. I am especially indebted to Wecklein's critical edition of the play, which, containing as it does the latest recension of the manuscripts, has furnished the basis for my text. Thanks are due also to the many friends who have taken an interest in the book, and above all to Professor Herbert Weir Smyth for his valuable criticism and suggestions.

W. N. B.

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INTRODUCTION

1. The origin of the Greek drama is very obscure and, in fact, was obscure as early as the time of Aristotle. It seems to have originated in the songs sung in honor of the wine god Dionysus. These songs were of two kinds, the dithyrambic and the phallic **Origin of the drama** songs, and in them the sorrows and the joys of the god were celebrated, the dithyrambic songs gradually developing into tragedy, and the phallic songs into comedy.¹ In its origin, therefore, the Greek drama was a religious function, and it was so regarded by the Greeks as long as it continued to exist.

2. The first name to be connected with the Greek drama is that of Arion, a native of Lesbos, who lived at the court of Periander, tyrant of Corinth. We are told that about the year 600 B.C. Arion **Arion** trained a chorus of fifty men to dance and sing around an altar. The members of this chorus were called *τράγοι* or goats, because they wore goat skins to imitate the satyrs, who were the traditional companions of Dionysus. Hence the song they sang was a *τραγωδία* or *goat song*, a word which in later times took on the meaning which we now give to tragedy. In a like manner the word comedy (*κωμωδία*) was a village song (from *κώμη*) or a revelers' song (*κῶμος*). We are told also that Arion introduced prose into his dithyramps. If this is true, then we have here the real germ of the drama, but in the absence of satisfactory evidence it is impossible to state more clearly what Arion's contribution to the development of the drama was.

3. The next name of importance is that of Thespis of Icaria, who was born in the early part of the sixth century, perhaps about the year 580 B.C. He did much to improve the dithyrambic songs **Thespis** then sung. He introduced an actor who carried on a dialogue with the leader of the chorus between the lyric portions of the

¹ Arist. *Poet.* p. 1449 a.

dithyramb. The name given to this actor was ὑποκριτής or *answerer*, which in later times was the usual word for actor.

4. After Thespis the next step in advance in the development of the drama was made by Phrynichus, the son of Polyphradmon. He followed Thespis closely, as was natural. His first tragic victory was won in 511 B.C. and he is known to have been victorious in 476. Dithyrambic contests had been introduced at Athens as early as 508 B.C.

5. The most striking of the innovations of Phrynichus was the introduction of a female character. There was still only one actor, but this actor might now be costumed as a woman. Phrynichus also changed the nature of his dithyrambs or dramas. Hitherto they had been concerned with the stories current about Dionysus, or at least with other mythological tales, but Phrynichus conceived the design of representing a contemporary historical event, the fall of Miletus.

6. The capture of Miletus by the Persians in 494 B.C. brought to an end the so-called Ionic revolt, an unsuccessful attempt on the part of the Greek cities on the coast of Asia Minor to throw off the Persian yoke. The Μιλήτου Ἀλώσεως of Phrynichus, therefore, coming as it did at a time when the Athenians still felt keenly the misfortunes of their kindred in Ionia, produced a great effect upon the audience. The people burst into tears and afterwards fined Phrynichus one thousand drachmas and forbade in the future the production of a play on such a subject.

Phrynichus was undoubtedly the greatest of the tragic writers before Aeschylus, although his works could hardly have been plays in our sense of the word. They were long stretches of choral song with small pieces of dialogue interspersed. He enjoyed in antiquity a reputation for the dignity and pathos of his dithyrambs, and for the great beauty of his choral odes.

7. The next great name in the history of the drama is that of Aeschylus, the first of the three great tragic poets of Greece. He was born at Eleusis in Attica in 525 B.C. and died at Gela in Sicily in 456. The greater part of his life was spent at Athens, where he took part in the stirring events of that time, fighting against the Per-

sians at Marathon, and later at Artemisium, Salamis, and Plataea. Aeschylus found the Greek drama in a still undeveloped state, but under him several innovations were made which proved to be of the greatest importance.

8. He first employed a second actor, thus making it possible to carry on a dialogue without the help of the chorus. This was a great step in advance. Later on Sophocles introduced a third actor, and three actors were used by Aeschylus in his later plays; but this number of speaking actors was never exceeded in Greek tragedy. The development of the dramatic element naturally led to the curtailment of the lyric, so that as the dialogue increased in importance the chorus decreased. Nevertheless, in the tragedies of Aeschylus the chorus always has an important part.

9. Another innovation of Aeschylus was the custom of presenting plays in tetralogies or groups of four upon one subject. That is, the poet would bring out a trilogy or three tragedies, followed by a satyric drama, all connected with the same story. By this gain in space Aeschylus was enabled to work out his plot much more effectively than he could have done within the narrow limits of a single play. The satyr drama which completed the tetralogy was a kind of play more closely allied to comedy than to tragedy. In it the chorus were dressed as satyrs, thus preserving the tradition of the early dithyrambs.

10. Furthermore, Aeschylus did much to improve the appearance of a play upon the stage by introducing the tragic mask, the high-soled boots, and the flowing and showy costumes, which henceforth became characteristic of Greek tragedy. Very likely, too, he did much to improve the stage setting of the play, but the exact nature of his improvements in this direction is unknown.

11. The style of Aeschylus is the grand style. His plays are filled with lofty sentiments portrayed in high-sounding words and phrases. The object of his plays is a moral one, to show that the man who sins against the gods, no matter how high his place may be, will in the end encounter disaster.

12. The number of plays written by Aeschylus is said to have been 70 or 90, and there are preserved 72 names said to have been

titles of his plays. Thirteen times he won the tragic prize. Seven plays are extant, the *Suppliants*, *Prometheus Bound*, *Persians*, *Seven against Thebes*, and the trilogy of the Oresteia containing the *Agamemnon*, *Choephoroe*, and *Eumenides*.

13. Sophocles was a younger contemporary of Aeschylus. He was born at Athens probably in the year 496 B.C., and died there in the year 405, at the age of ninety-one.¹ He found Greek tragedy already well developed, but he made distinct improvements in adding the third actor and increasing the number of the chorus from twelve to fifteen. Under him the choral odes were shorter and played a less important part than in the plays of Aeschylus. Sophocles, too, gave up the practice of contending with tetralogies, and presented instead groups of four plays which were not connected with one another. Painted scenery is also attributed to Sophocles, but it is doubtful whether he introduced it or merely improved upon that used by Aeschylus.

14. Ancient and modern critics alike have agreed that Sophocles was the greatest of the Greek tragic poets. His style combines vigor with great beauty of expression, both of which qualities were much admired by ancient writers. He was a very prolific writer, producing, according to different authorities, 104, 123, or 130 plays. About 115 titles of plays are preserved, but some plays may have had more than one title. He is known to have won the tragic prize eighteen times, and as he brought out four plays on each of these occasions, about two thirds of his dramas were successful. He never won less than second place. His extant plays are *Ajax*, *Electra*, *Oedipus Tyrannus*, *Oedipus at Colonus*, *Antigone*, *Trachiniae*, and *Philoctetes*.

15. The last of the three great tragic poets is Euripides. He was born at Salamis in 480 B.C.,² on the very day of the battle of Salamis, according to some authorities. He died in Macedonia, at the court of king Archelaus, where he was staying as a guest, in 406. A report was current in antiquity that he was killed by the king's hunting dogs, but this is probably not true. Sophocles is said

¹ According to the Parian Marble he was born 497-496 and died 406-405 B.C.

² The Parian Marble gives the date of his birth as 485 B.C.

to have put on black at the news of his death. Euripides found the drama already fully developed, and therefore made no change in its outward form; but in the treatment of his characters, and in the nature of his plots, he differed much from his two great predecessors.

16. His parents were natives of the town of Phlya in Attica, and seem to have been people of good standing in the community, in spite of the comic poets who frequently attacked them, calling his mother a seller of herbs. It is said that in his youth he ^{His life} was successful as an athlete, winning prizes in wrestling and boxing; and likewise that he acquired some fame as a painter. Some of his paintings were shown in later times in Megara. He was studious in temperament. In early life he became interested in philosophy, studying under Anaxagoras, who exerted a great influence upon him, and in later life associating with other famous sophists at Athens. The effect of these associations is noticeable in his extant plays. He is said to have begun writing at the age of eighteen, but he was nearly thirty when his first play was brought out, and this won only third place. For the next twenty years he composed very little, but he more than made up for this in the last years of his life. He seems to have written in all 92 plays, of which 78 were still preserved in the time of the Alexandrian critics. He won the tragic prize but five times in all, and one of these victories was won after his death with plays exhibited by his son.

17. Common report makes Euripides unhappy in his private life. He is said to have had trouble with each of his two wives, but very likely much of this is idle gossip, which arose in later times. He is frequently spoken of as a hater of women because in ^{Unjust criticisms} some of his plays he introduced female characters who were to be hated rather than admired; but on the other hand some of his heroines excite our greatest admiration. Such, for example, are Iphigenia and Alcestis, the former a model of sisterly affection, and the latter of wifely devotion. Doubtless much of the unfavorable comment which we have about Euripides comes either directly or indirectly from Aristophanes. This great master of comedy had a most hearty dislike for Euripides and his style of tragedy, and for that reason never neglected an opportunity to attack him. Much of his abuse is very

unjust, but it has served to blind some readers to the true merits of the poet.

18. Among his contemporaries the tragedies of Euripides were not generally popular. This is attested by the small number of victories

His reputation which he won. Very likely this unpopularity is to be accounted for by the fact that the people of that time were not ready for the realism of his plays. They preferred the lofty, poetical language and the ideal characters of Sophocles to the everyday language and more real characters of Euripides. Aristotle¹ tells a story to the effect that Sophocles once said that he made men as they ought to be, Euripides as they were, and this describes well the difference between the two poets. This difference, however, was one which was destined to help rather than to harm the reputation of Euripides in later times, for from the fourth century B.C. on, his dramas excited the greatest enthusiasm and were brought out again and again. This popularity, which came after the poet's death, continued during the supremacy of the Alexandrian scholars and even down through the Middle Ages. In fact at the present time, because of his more modern spirit Euripides is probably more generally appreciated than either of his more famous rivals.

19. Under Euripides, then, Greek tragedy became less lofty and more natural. The language was more nearly the language of **Characteristics of the tragedy of Euripides** prose, and the characters, as a rule, more real than under the older dramatists. The importance of the chorus, too, was lessened, although it often had a distinct rôle and was sometimes closely connected with the development of the plot. The odes, however, sometimes had very little connection with the rest of the play, although they were frequently of great beauty.

20. Two characteristics of Euripides have been severely attacked by modern critics; namely, his prologues, and his frequent use of the

His prologues *deus ex machina*. In his prologues it was his custom to bring forward one of his characters to explain the situation of affairs at the beginning of the play. In this he has been

¹ *Poet.* p. 1460 b. A similar story is told by Pliny, *N. H.* 34. 65, of the sculptor Lysippus, comparing his work with that of the older masters.

charged with a lack of dramatic skill. But however much modern critics may object, it is probable that ancient audiences approved of these introductions ; otherwise Euripides would not have continued to write them.

21. Euripides has been still more severely criticised for his introduction of a god at the end of a play to settle all difficulties and make a happy ending possible. This use of the *deus ex machina*, as it was called, was not, however, restricted to Euripides. All the tragic poets employed it, but not to so great an extent. He has been accused of lack of invention in using the device, but the charge is an unjust one. The plots of many of his dramas are proofs enough of his inventive skill. The fact seems to be that he did not regard the use of the *deus ex machina* as a defect, because many of his plays might easily have been brought to the desired end by other means.

22. Nineteen plays have come down to modern times under the name of Euripides. The genuineness of one of these, the *Rhesus*, has been doubted since late Greek times, but the others are free from suspicion. The titles are: *Alcestis*, *Andromache*, *Bacchae*, *Hecuba*, *Helena*, *Electra*, *Heracleidae*, *Hercules Furens*, *Supplices*, *Hippolytus Crowned*, *Iphigenia at Aulis*, *Iphigenia in Tauris*, *Ion*, *Cyclops*, *Medea*, *Orestes*, *Rhesus*, *Troades*, and *Phoenissae*.

23. After the death of Euripides Greek tragedy steadily declined. At Athens during the fifth century there had been other tragic poets besides the three great masters, and sometimes one of these less known poets won a victory over his more famous rivals, but none of them were writers of the first rank and their works have long since perished. The same is true also of the tragic poets of the fourth century. In the third century there was a revival of tragedy at Alexandria, and for a time it flourished under Lycophron, Alexander Aetolus, and the other members of the tragic "Pleiad," but after this its decline became rapid and cannot be easily traced.

24. When Euripides selected Iphigenia as the subject for a play he chose a story which was connected with one of the most famous of the mythological legends of Greece. The misfortunes of the house of Atreus served as subjects for innumerable tragedies by the Greek

poets,¹ and no less than eight of the thirty-three tragedies now extant deal with some portion of the story. These eight tragedies are the *Agamemnon*, *Choephoroe*, and *Eumenides* of Aeschylus, the *Electra* of Sophocles, and the *Electra*, *Iphigenia at Aulis*, *Iphigenia in Tauris*, and *Orestes* of Euripides.

25. The scene of the *Iphigenia in Tauris* is laid at the temple of Artemis in the country of the Taurians, a savage people of the Crimea.

Plot of the play Iphigenia, who was supposed to have been sacrificed by her father at Aulis when the Greek fleet was on its way to Troy, was in reality saved by Artemis and placed in this temple among the Taurians as priestess. The play opens with a scene in which Iphigenia tells of a dream she has had from which she infers that her brother Orestes is dead. With her attendant maidens, the chorus, she comes forward to pour a libation to his departed spirit. Orestes meantime has been driven through Greece by the Furies because of the murder of his mother, but sent by Apollo he comes to the land of the Taurians to carry off the statue of Artemis. If he places this in Athens, he is promised relief from the Furies. Soon after his arrival with his friend Pylades he is captured by herdsmen and taken before the king and then to Iphigenia to be sacrificed to the goddess. When Iphigenia learns that the prisoners are Greeks she puts many questions to them, and finding that they come from Argos she determines to send one of them back with a letter to tell Orestes that she is still alive. She urges Orestes, who is of course not yet known to her, to take the letter, but he refuses to save himself at the expense of his friend Pylades. At length Pylades is persuaded to go, and Orestes is to be the sacrifice to the goddess. The dramatic talent of Euripides is now seen at its best and is worthy of a great poet. Iphigenia comes out of the temple with the letter which she gives to Pylades, but in order to guard against every accident she determines to tell Pylades the contents of the letter. Orestes can scarcely believe his ears, and Iphigenia, when Pylades hands him the letter, thinks it is a trick to save the prisoner. But at length, convinced by proofs that Orestes is really before her, she throws herself into his arms. The three now

¹ Cp. Thumen, *Die Iphigeniensage*, p. 6 ff.

plan to escape. The ship of Orestes is hidden somewhere along the shore, and, on the pretext of purifying the victims before sacrifice, Iphigenia conducts them to it. The rest of the story is told by a messenger who comes in haste to call the king. The guards had discovered the trick when the ship was about to get under way and had rushed down to seize the cables. The king calls to his people to take the ship at all hazards, when Athena appears and forbids pursuit. It was by the will of Apollo that Orestes had come to the land of the Taurians and it was her will that he should now depart in safety. The king promises to comply with the commands of the goddess, who speeds Orestes and Iphigenia on their way.

26. Such is the plot of the play. Euripides has introduced into it much that is original. The story that Iphigenia was not sacrificed at Aulis but was rescued by Artemis and placed in the land of the Taurians was told in the *Cypria*,¹ a lost epic poem; ^{Originality of treatment} and in the time of Herodotus, too, the Taurians worshiped a goddess known as Iphigenia, the daughter of Agamemnon, and sacrificed shipwrecked sailors to her.² The idea, however, of bringing Orestes to those regions to be sacrificed by his own sister, their mutual recognition, and the escape which follows was a brilliant thought of Euripides, and is a good example of his inventive genius. And, in fact, it was only in some such way as this that a Greek dramatist could introduce a new element into his play. Unlike the modern dramatist he was restricted in his choice of subjects to the old Greek stories familiar to everybody. His dramatic skill must be shown chiefly by the way in which he worked out his plot. If he could introduce successfully a new motive into an old story, it was a distinct gain.

In his treatment of the plot of the *Iphigenia in Tauris* Euripides follows his usual custom, introducing after the prologue a scene of moderate importance from which point our interest gradually rises until it reaches its culmination in the splendid recognition scene. This is the turn in the play, the passing from the *δέσις*, or entanglement,

¹ Cp. Proclus, *Chrestomathy* in Gaisford's *Hephaestion* 1, p. 456. "Ἀπρεμὺς δὲ αὐτὴν ἐξαρπάσασα εἰς Ταύρους μετακομίζει καὶ ἄθνατον ποιεῖ.

² Hdt. 4. 103; cp. Paus. 1. 43. 1.

to the λύσις, or solution of the difficulties. But Euripides does not permit our interest to die away with the recognition of the brother and sister. He perceives that he cannot hold our attention to the end without new developments, and so seeks to arouse our interest again in the plot to escape and its outcome. The recognition scene is famous, and must be regarded as one of the finest in Euripides. Aristotle justly praises it. According to him that ἀναγνώρισις or recognition is best which is brought about by natural means, and such is the recognition of Iphigenia by Orestes. It was a natural thing that Iphigenia should want to send the letter. The recognition of Orestes by Iphigenia is, however, less artistic, because it is brought about by artificial means. At the close of the play the poet employs the *deus ex machina* (§ 21); but here, as in other plays, he might have brought about the same end by other means had he so desired.

27. The date of the *Iphigenia in Tauris* is not definitely known, but it is probable that the play was brought out about 414 or 413 B.C.¹

Date and success It must have been successful, for Euripides seems to have imitated it in the *Helena*, which appeared in 412; and later still he wrote an *Iphigenia at Aulis* which was brought out after his death. The way in which Aristotle repeatedly refers to the play in his *Poetics*² shows how highly he esteemed it. The criticism may perhaps be made that in the *Iphigenia in Tauris* Euripides does not excite either fear or pity in the minds of his audience, and according to Aristotle³ this was the function of tragedy. But Decharme⁴ has shown that there is a third type of tragedy which aims to excite admiration, and the *Iphigenia in Tauris* clearly belongs to this class.

28. Iphigenia was not an uncommon title for a tragedy in antiquity. Aeschylus wrote an *Iphigenia* which was the third work in a trilogy composed of the *Ἰερέαι* or *Priestesses*, the *Θαλαμοποιοί* or *Bridal Escort*, and the *Iphigenia*.⁵ The play dealt with the story of

¹ Cp. *Proceed. Am. Philol. Assoc.* Vol. 32, p. cxxii ff.

² p. 1452 b; 1454 a; 1454 b; 1455 a; 1455 b.

³ *Poet.* p. 1449 b.

⁴ *Euripide et l'esprit de son théâtre*, p. 295 ff.

⁵ Cp. Thumen, *op. cit.*, p. 8.

the sacrifice at Aulis,¹ as did the *Iphigenia* written by Sophocles.² After the *Iphigenia in Tauris* of Euripides made its appearance, this version of the story became the favorite one. At the beginning of the fourth century B.C. the sophist Polyides wrote *Iphigenias* ^{Ancient} an *Iphigenia in Tauris* which was famous for its recognition scene. As Orestes was about to be sacrificed at the altar, he cried out that he was about to die as his sister Iphigenia had died, and so was recognized. This play is mentioned by Aristotle.³ The Latin poet Ennius apparently followed Euripides in his *Iphigenia*;⁴ but the single line preserved from the *Iphigenia* of Naevius gives no hint as to what part of the story he treated.

29. In modern times the *Iphigenia in Tauris* has been repeatedly imitated. In England we hear of an *Effegenia* acted by the boys of St. Paul's School in 1571. This was probably nothing more than a translation from Euripides, as were the *Iphigenias* of ^{Modern} Lady Jane Lumley (1576-77) and of George Peele (1581). But in 1700 John Dennis published an *Iphigenia* which bears very little resemblance in plot to the Greek original.

In France the first version of the story was an opera by Duché de Vaucy, published in the reign of Louis XIV.⁵ Racine published an *Iphigénie en Aulide* in 1674, and sketched the first act of an *Iphigenia* among the Taurians, which was never written.⁶ In 1757 Guimond de la Touche brought out an *Iphigénie en Tauride* which enjoyed a high reputation. Gluck's opera, *Iphigénie en Tauride*, for which Nicolas François Guillard, or Guichard, wrote the text, first appeared in 1779.

In Germany Goethe's *Iphigenie auf Tauris* stands alone. The original version, which was in prose, was brought out in 1779; the poetical version in 1786. It has been much admired because of its poetic merits; but it has very little action, and in feeling is German not Greek.

¹ Welcker, *Rh. Mus.* 5, pp. 447-466.

² Cp. Thumen, *op. cit.*, p. 8.

³ *Poet.* p. 1455 a.

⁴ Thumen, *op. cit.* p. 9; also Düntzer, *Rh. Mus.* 5, pp. 433-446.

⁵ Cp. Thumen, *op. cit.* p. 27 ff.

⁶ Cp. *Théâtre de Racine*, published by Charles Louandre, p. 727 ff.

The Italian poet Rucellai, shortly before his death in 1526, wrote an *Oreste* based upon the plot of the *Iphigenia in Tauris*, but the play does not seem to have been published until 1723. Two centuries after Rucellai, Pier Jacopo Martello (1665-1727), the inventor of the *martelliani* verse, brought out an *Ifigenia in Tauride* which enjoyed a considerable reputation.¹

30. The popularity of the *Iphigenia in Tauris* of Euripides is attested not merely by these imitations of the play, but also by the influence it exerted upon the Greek vase painters and other artists of a later period. The painters of the late red-figured vases frequently chose as their subjects scenes from the Greek drama, especially scenes from Euripides. They were followed by the decorators of Etruscan mirrors, by the wall painters of Roman times, by the sculptors who carved the ornamental scenes upon Roman sarcophagi, and by other minor artists. The scenes from the *Iphigenia in Tauris* depicted upon these various works of art are quite numerous, and may be divided into seven groups.² 1. Orestes, fainting, supported by Pylades. 2. Orestes and Pylades as prisoners before Iphigenia. 3. Preparations for the sacrifice. 4. Iphigenia about to give the letter to Pylades. 5. The recognition of Iphigenia. 6. The removal of the statue. 7. The flight. There are many slight variations in different representations of the same scene, but this is to be expected, and is due to the imagination of the different artists. On the whole it may be said that the *Iphigenia in Tauris* is as well represented in ancient art as any Greek play which has come down to modern times.³

31. The Greek theater, unlike the modern theater, was a structure

¹ Patin, *Euripide*, Vol. 2, p. 120 ff. For Martello see also Maffei, *Storia della Letteratura Italiana*, Vol. 3, p. 144 ff.

² Cp. Jacobson, *De fabulis ad Iphigeniam pertinentibus*, p. 41 ff., *De monumentis ad Iphigeniam Tauricam pertinentibus*; Vogel, *Scenen Euripideischer Tragödien in Griech. Vasengemälden*, p. 68 ff.; C. Robert, *Arch. Zeit.* 1876, pp. 133-148; J. H. Huddilston, *Greek Tragedy in Light of Vase Paint.* pp. 121-139.

³ A fuller treatment of this interesting subject lies beyond the scope of this Introduction. The writer can only refer those who desire to pursue it further to the works mentioned in the preceding note and to the references given in them.

built into the side of a hill and open to the sky. It consisted of three parts, the *θέατρον* or auditorium, the *ὀρχήστρα* or place where the chorus sang and danced and where the actors played their parts, and the stage buildings where the actors changed their costumes. The Greek theater

32. The *θέατρον* consisted of tiers of stone seats which rose one above the other from the orchestra to the top of the theater. Sometimes these seats were chiseled out of the natural rock, as in the upper rows of the theater at Athens, but where this was impossible regular rows of stone seats were built. There were stairs running from the orchestra to the top of the theater, dividing the auditorium into several wedges or sections; and a horizontal passage-way (*διάζωμα*) which divided the theater into an upper and a lower section. The seats had no backs or arms, except sometimes those in the front row, which were reserved for dignitaries; the amount of room to which each spectator was entitled was marked on the stone. *θέατρον*

33. The orchestra, or dancing place, was a circular space paved with slabs of stone, between the auditorium and the dressing rooms of the actors. Here the action of the play took place, the actors played their parts, and the chorus sang and danced. Most of the Greek theaters of which remains exist do not have circular orchestras because they were altered in Roman times; but it has been proved beyond dispute that the circular form was the regular one in the fifth century B.C. The best example of a theater with such a dancing place is at Epidaurus. In the orchestra there seems to have been an altar of Dionysus, called the thymele (*θυμέλη*), but where it was placed is not known. It is quite likely that its position differed in different theaters. The entrances through which the chorus made its appearance were called *πάροδοι*, and were placed near the two ends of the stage buildings. *ὀρχήστρα*

34. Immediately back of the orchestra was a structure, generally known as the *σκηνή* or *λογεῖον*, where the actors changed their costumes and from which they frequently made their entrance. The front wall of these stage buildings was often decorated with columns, and sometimes with statues, to add to the beauty of the theater when it was not used for scenic representations. During a play this wall was used as a background for scenery. Stage buildings

35. It is now accepted as proved by a large number of Greek scholars that there was no stage in the Greek theater of the fifth century B.C. This theory has not been established without much controversy, and there are some scholars who still oppose it, but it is, nevertheless, now very generally agreed that the great masterpieces of the Greek dramatists were produced without the aid of a stage. The Roman architect Vitruvius, who lived in the time of Augustus, describes the Greek theater as having a high stage, and remains of a stage have been found in several Greek theaters. Because of these facts, and because a stage seems to modern minds to be so essential a part of a dramatic performance, the idea that the Greeks did not have one does not seem to have occurred to any one seriously before 1884, when a German named Höpken advocated it in his doctor's dissertation. Since then the most important contributions to the subject from the archaeological side have been made by Dr. Wilhelm Dörpfeld of the German Archaeological Institute at Athens, and for that reason this theory is generally known as Dörpfeld's theory of the stage. Dörpfeld has shown that the traces of a stage which still exist in some Greek theaters date from late Greek and from Roman times. In the Roman period it was the custom to alter the old Greek theaters so as to fit them for the performances of the time, and the Roman theater had a stage.

36. Other scholars have shown that there are many passages in the extant dramas which cannot be explained on the supposition that there was a stage. In fact, some of the plays could not be produced in a theater with a stage. In the *Iphigenia in Tauris* there is one place (1068-1070, cp. 1053) which shows clearly that the chorus and the actors were on the same level. In this scene Iphigenia goes to each member of the chorus in turn, touching the hand of one and the chin of another, begging them not to reveal her plan.

37. Dörpfeld has shown further that in Asia Minor in Hellenistic times there developed a theater with a high, narrow stage which was an outgrowth from the stage buildings. During the fifth century an actor sometimes spoke from the top of the stage buildings as though from the top of a house, and this prac-

No stage.
Dörpfeld's
theory

Evidence
from
the plays

Greek
theater of
Asia Minor

tice very likely suggested the idea of having all the actors speak from this level. Dörpfeld argues that the theater of Pompey at Rome was built in imitation of the theater at Mitylene, that is, of the type usual in Asia Minor, and that this is the type of theater described by Vitruvius as the Greek theater.¹

38. The scenery employed in the Greek drama was very simple in character. There was a back scene stretched along the front of the stage buildings, and this, except in a few rare cases, remained unchanged during the play. In tragedy this back scene usually represented a palace or a temple. In addition to this there were placed near the two parodoi triangular prisms called *περίακτοι*, with scenes painted upon them. These *περίακτοι*, which were arranged upon pivots, adjoined the back scene and might be turned around to suit the occasion. In this way the scene might be slightly modified. No other scenery seems to have been employed in the time of the great dramatists. In the *Iphigenia in Tauris* the back scene represented the temple of Artemis.

39. The Greeks did, however, have several stage devices to help them in bringing out a play. The most important of these was the *ἐκκύκλημα*, a device used for representing interiors. As a Greek play was supposed to take place in the open air, some such contrivance was necessary. It consisted of a platform upon wheels which was rolled out from the back scene. In this way the bodies of heroes who had lost their lives might be shown. No character could be slain in the Greek theater.

40. Another device often employed was the *μηχανή*, a sort of crane, by which characters might be made to appear in the air. Gods were frequently introduced by this means, although they sometimes spoke from the top of the stage buildings.

¹ For Dörpfeld's views cp. Dörpfeld und Reisch, *Das Griechische Theater*; also *Mittheil. des Kaiserlich. Deut. Arch. Instituts zu Athen*, 22 (1897), p. 439 ff.; 23 (1898), p. 326 ff.; 24 (1899), p. 310 ff. For the arguments in favor of a stage cp. Haigh, *Attic Theatre*, 2d ed., p. 104 ff., especially pp. 169-198. For a full discussion of the subject see the articles mentioned by Haigh in the Preface to his *Attic Theatre*.

41. There was always one entrance from the back scene ; sometimes there were three. The actors might enter through these doors **Entrances** if their parts permitted, or through the parodoi through **and exits** which the chorus came in. In entering and leaving, however, certain conventionalities were observed. If an actor came in from the spectator's right, he was supposed to have come from the city or the harbor ; if from the left, he was supposed to have come from the country. This custom arose from the situation of the theater at Athens. The spectators could look off on the right to the sea, and on the left to the country below Mount Hymettus. The road to the market place, too, lay to the right. This practice was followed both in exits and in entrances. In some theaters there were special entrances for ghosts or deities of the lower world, as in the theater at Eretria, where an underground passage-way leads from the stage buildings out into the orchestra.

42. The price of admission to the theater at Athens was two obols (six cents), which was the price of all the seats except those reserved **Admission** for officials and other distinguished persons. Until the latter part of the fifth century B.C. every man paid for his own seat, but after that date if a citizen was too poor to purchase a seat himself, the state gave him a sum sufficient to enable him to do so. The tickets were usually small disks of lead stamped with some suitable symbol. The actual sale of seats was not managed by the state, but the privilege was let out for a fixed amount to some man who made what he could out of it. He was not permitted, however, to raise the price of admission, and was obliged to keep the theater in repair.

43. As has been said above, the Greeks looked upon the presentation of plays as part of a religious celebration. It was one way in which **Festivals** honor might be shown the god Dionysus. Hence it was the **at which** custom at Athens to bring out the plays but twice a year ; **plays were** that is, at the two most important festivals of the god. **produced** These festivals were the Lenaea, celebrated in the month of Γαμηλιών (January-February), and the Great Dionysia, celebrated in Ἐλαφηβολιών (March-April). Of these the Great Dionysia was by far the most important. It lasted at least five days, during three of which plays were brought out continuously, beginning early in the morning and lasting

most of the day. During the fifth century B.C. at each celebration of the Great Dionysia three tragic tetralogies, each consisting of three tragedies and a satyr drama, and three comedies were brought out. These were all new plays. The Greek dramatist wrote his play for one presentation only, although no doubt the plays were repeated in the smaller towns; and in Athens in the fourth century it became the custom to present one old play in addition to the new ones. The order in which the plays were brought out is not known, but during the fifth century some of the tragedies are known to have preceded the comedies. Perhaps one tragic tetralogy and one comedy were brought out each day. The Lenaea was a much less important festival than the Great Dionysia and not very much is known about it. Comedy flourished there rather than tragedy, but at least two tragic poets are known to have exhibited trilogies on one occasion at a Lenaeon festival in the fifth century.

44. When a tragic poet had composed a tetralogy and desired to have it brought out, he first took the plays to the Archon Eponymus, if he wished to produce them at the Great Dionysia, or to the Archon Basileus, if they were to appear at the Lenaea. The archon read the plays of all candidates and then selected the three tetralogies which seemed to him to be best. He was then said to give a chorus (*χορὸν δίδοναι*) to the three successful poets. This means that he assigned to each poet a choregus (*χορηγός*) whose duty it was to select and pay the fifteen men who took the part of the chorus, to provide an instructor for them, and a place for their rehearsals, to pay the salary of the flute-player, and likewise for the costumes of the chorus and of the mute characters. It is apparent at once that this must have been a heavy tax, and it was, in fact, one of the special taxes levied upon wealthy citizens. The state paid the actors and furnished their costumes.

45. In the early part of the fifth century the poet could select his own chief actor, but later on, the state chose the three best actors or protagonists, and they were assigned to the poets by lot. Each protagonist, however, chose his two subordinate actors, the deuteragonist and the tritagonist. As there were but three speaking actors in a Greek play, all the parts were distributed among

The bringing out of a play

The actors

them. The only exception to this was where one of the mute characters, especially a child, uttered a word or two. In the *Iphigenia in Tauris* the parts might be assigned in this way: Protagonist: Iphigenia, Messenger; Deuteragonist: Orestes, Thoas; Tritagonist: Pylades, Herdsman, Athena. In line 1222 the parts of Orestes and Pylades are taken by silent characters.

46. When the actors and chorus had been properly trained, in early times by the poet himself, but later by a professional instructor, a few days before the festival a ceremony known as the proagon (προ-προαγών αγών) was held. This took place in the Odeum, where the poets, actors, and members of the chorus were introduced to the people. The actors on this occasion appeared without masks and wore golden crowns.

47. At the actual performance of the plays in the theater there were present among the audience, seated in special seats, ten judges.

Judges They were chosen by lot from men previously nominated, and took an oath to judge impartially. When the plays were over, each judge put his vote into an urn. From these votes the presiding archon then drew five, and thus decided which poet had been successful. This rather complex system was resorted to in order to guard against corruption and to insure a just verdict.

48. When the decision was announced, the successful poet and the choregus were led into the theater and crowned with garlands. The

Prizes poet received, in addition, a money prize, and after the middle of the fifth century there was a prize for the successful protagonist. It is not known whether the choregus received a prize or not. In the dithyrambic contests the victorious choregus received a tripod.

49. The costume of a tragic actor naturally depended to a considerable extent upon the character which he was representing; but there were, besides, certain conventionalities in his dress.

Costume He wore garments similar to those worn by the Greeks in everyday life, but longer and more flowing, with bright colors where they were appropriate. He wore also a boot with a thick sole of wood, called κόθρονος or ἐμβάτης and a high mask (πρόσωπον) usually made of linen, which covered the whole of the head. The object of

the thick-soled boot and the high mask was to add to the height of the actor, and, naturally, he had to be padded to retain his proper proportions. The result of such costuming must have been to produce a figure which was very ungainly when seen near at hand, although much of this awkwardness would disappear when seen at a distance. The same may be said of the mask. When seen from the back seats of the theater, it would lose its grotesque character and give facial expression to the actor, which he would not otherwise have.

50. A Greek tragedy, although it was not divided into acts as a modern play, was always constructed in such a way that it had certain well marked divisions. A play regularly constructed had nine parts. The names of these, with the lines of the *Iphigenia in Tauris*, which correspond to them, are as follows: 1. πρόλογος 1-122; 2. πάροδος 123-235; 3. ἐπεισόδιον πρῶτον 236-391; 4. στάσιμον πρῶτον 392-466; 5. ἐπεισόδιον δεύτερον 467-1088; 6. στάσιμον δεύτερον 1089-1152; 7. ἐπεισόδιον τρίτον 1153-1233; 8. στάσιμον τρίτον 1234-1283; 9. ἔξοδος 1284-1499.

51. The greater part of a Greek play is written in iambic trimeter meter. This is the regular meter of the dialogue although the trochaic tetrameter catalectic is sometimes used for short scenes, as in *Iphigenia in Tauris*, 1203-1233. The chorus usually enters and leaves with an anapaestic measure. The rest of the play is lyric in character and the meters used are lyric meters. The stasima are always written in logaoedic verse. It follows then, as might be supposed, that three methods of delivery were employed in a Greek tragedy. The iambic trimeter lines were spoken; the trochaic tetrameter lines were recited to the music of the flute, as were probably the regular anapaests; the lyric anapaests, the dochmiacs, and logaoedic lines were sung to flute music.

52. There follow below metrical schemes of all the lines in the play except the iambic trimeters, the trochaic tetrameters and the anapaests. Lines 123-235 are lyric anapaests which differ from regular anapaests chiefly in permitting an incomplete foot to end any line. The proceleusmatic, or foot of four short syllables, may also be used in this meter. Examples of this are found in lines 184, 197, 213, 220, 231, and 232.

—: / — | / u u | / — | / ^
 / — | / — | / u u | / ^
 / — | / u u | / ^
 —: / u | / u u | / ^
 435 / u u | / — | / u u | / —
 —: / u | / u u | / — | / ^
 u: / — | / — | / u u | / ^
 / — | / u u | / — | / ^

ἀντ. β'

/ — | / — | / u u | / ^
 440 / — | / u u | / u | / —
 / — | / u u | / — | / ^
 —: / u u | / u | / u u | / u | / — | / ^
 u u: / u | / — | / ^
 —: / — | / u | / u u | / ^
 445 / — | / — | / u u | / ^
 / — | / — | / u u | / ^
 —: / — | / u u | / — | / ^
 / — | / — | / u u | / ^
 450 / — | / u u | / ^
 —: / — | / u u | / ^
 / u u | / — | / — | / —
 u: / u | / u u | / — | / ^
 —: / — | / — | / u u | / ^
 455 / — | / u u | / — | / ^

Lines 456-466 are anapaestic.

σπρ. 643-645

u u u — u — | u — u —
 u u u u u —
 u u u — u —

dochmiacs

“

ἀντ. 647-649

u u u — u u u | u — u u u —
 u u u — u —
 u u u — u —

651-656

— u u — — — | — — — — — | — — — — —
 / — | / u u | / u u | / ^ log.
 / — | / — | / — | / ^ “
 u: / u u | / — | / ^ “
 655 u u u — u u u | u u u u u — | — — — — — | — — — — —
 u u u — u — | u — — — — — | — — — — —

doch.

“

828-899, omitting iambic trimeters

828	υ: ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
	˘ ˘ ˘ ˘ ˘ ˘ ˘	doch.
830	— ˘ ˘ — ˘ ˘	"
831-833	iamb. trim.	
	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘	doch.
835	˘ ˘ — ˘ ˘ ˘ ˘ ˘ — ˘ ˘	"
836	iamb. trim.	
	˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘	doch.
840	˘ ˘ ˘ ˘ ˘	"
841	iamb. trim.	
	˘ ˘ — ˘ ˘ ˘ ˘ ˘ — ˘ ˘	doch.
843	iamb. trim.	
	— ˘ ˘ — ˘ ˘	doch.
845	υ: ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
	˘ ˘ — ˘ ˘	doch.
	˘ ˘ — ˘ ˘ ˘ ˘ ˘ — ˘ ˘	"
	˘ ˘: ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
	— ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘	doch.
850-851	iamb. trim.	
	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘	doch.
	˘ ˘ — ˘ ˘ ˘ ˘ ˘ — ˘ ˘	"
855	iamb. trim.	
	˘ ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘	doch.
	— ˘ ˘ — — ˘	"
	˘ ˘ ˘ — ˘ ˘	doch.
860	˘ ˘ — ˘ ˘ ˘ ˘ ˘ — ˘ ˘	"
	—: ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
862	iamb. trim.	
	υ: ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
865	˘ ˘ ˘ — ˘ ˘ ˘ ˘	"
866	iamb. trim.	
	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘	log.
	— ˘ ˘ — — ˘ — ˘ — ˘ ˘	doch.
870	˘ — — — ˘ — ˘ ˘ ˘ ˘ ˘	"
	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘	"
	˘ ˘ — ˘ ˘	"
	˘ ˘ ˘ — ˘ ˘ ˘ —	log.
	˘ ˘ ˘ — ˘ ˘ ˘ —	"
875	υ: ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘	"
	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — — ˘	doch.
	˘ ˘ ˘ — — ˘	"

- 1245 —: ∠υ|∠υυ|∠Λ
 υυ: ∠υυ|∠υ|∠—|∠υ|∠Λ
 υυ: ∠υυ|∠υ|∠—|∠υ|∠Λ
 ∠υ|∠υ|∠υυ|∠υυ
 ∠|∠|∠υυ|∠Λ
 υ: ∠υυ|∠υυ|∠υυ|∠Λ
 1250 υυ: ∠υυ|∠υ|∠υ|∠—
 ∠υυ|∠|∠υ|∠Λ
 —: ∠υυ|∠υυ|∠Λ
 ∠υυ|∠υυ|∠Λ
 —: ∠υ|∠—|∠υ|∠Λ
 1255 ∠—|∠υ|∠Λ
 ∠υ|∠υ|∠Λ
 υυ: ∠υυ|∠υυ|∠υυ|∠Λ
 —: ∠υ|∠|∠υ|∠υ|∠—

ἀντ.

- 1260 υ: ∠υ|∠|∠υ|∠Λ
 ∠υυ|∠υυ|∠Λ
 ∠υυ|∠υυ|∠Λ
 —: ∠υ|∠υυ|∠Λ
 ∠υυ|∠υυ|∠υυ|∠—
 ∠υυ|∠υυ|∠υυ|∠υ
 1265 υυ: ∠υυ|∠υυ|∠Λ
 υ: ∠υ|∠υυ|∠Λ
 ∠—|∠υ|∠υυ|∠Λ
 ∠—|∠υ|∠υυ|∠—
 —: ∠υ|∠υυ|∠Λ
 1270 υυ: ∠υυ|∠υ|∠—|∠υ|∠Λ
 υυ: ∠υυ|∠υ|∠υ|∠υ|∠Λ
 ∠υ|∠υ|∠υυ|∠υυ
 ∠—|∠—|∠υυ|∠Λ
 υ: ∠υυ|∠υυ|∠υυ|∠Λ
 1275 υυ: ∠υυ|∠υ|∠υ|∠—
 ∠υυ|∠|∠υ|∠Λ
 —: ∠υυ|∠υ|∠—
 ∠υυ|∠υυ|∠Λ
 —: ∠υ|∠—|∠υ|∠Λ
 1280 ∠—|∠υ|∠Λ
 ∠υ|∠υ|∠Λ
 υυ: ∠υυ|∠υυ|∠υυ|∠Λ
 —: ∠υ|∠|∠υ|∠υ|∠—

ΕΤΡΙΠΙΔΟΤ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΙΦΙΓΕΝΕΙΑ
ΟΡΕΣΤΗΣ
ΠΤΑΛΑΔΗΣ
ΧΟΡΟΣ

ΒΟΤΚΟΛΟΣ
ΘΟΑΣ
ΑΓΓΕΛΟΣ
ΑΘΗΝΑ

ΠΡΟΘΕΣΙΣ ΙΦΙΓΕΝΕΙΑΣ ΤΗΣ ΕΝ ΤΑΥΡΟΙΣ

Ὁρέστης κατὰ χρησμόν ἐλθὼν εἰς Ταύρους τῆς Σκυθίας μετὰ Πυλάδου παρακινήθεις τὸ παρ' αὐτοῖς τιμώμενον τῆς Ἀρτέμιδος ξόανον ὑφελέσθαι προηρέϊτο. προελθὼν δ' ἀπὸ τῆς νεῶς καὶ φανείς, ὑπὸ τῶν ἐντοπίων ἅμα τῷ φίλῳ συλληφθεὶς ἀνήχθη κατὰ τὸν παρ' αὐτοῖς ἐθισμόν, ὅπως τοῦ τῆς Ἀρτέμιδος ἱεροῦ σφάγιον γένωνται. τοὺς γὰρ καταπλεύσαντας ξένους 5 ἀπέσφαττον. . . .

ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ταύροις τῆς Σκυθίας· ὁ δὲ χορὸς συνέστηκεν ἐξ Ἑλληνίδων γυναικῶν, θεραπεινίδων τῆς Ἰφιγενείας. προλογίζει δὲ ἡ Ἰφιγένεια.

ΕΥΡΙΠΙΔΟΥ

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

ΙΦ. Πέλοψ ὁ Ταντάλειος ἐς Πῖσαν μολὼν
 θαΐσιν ἵπποις Οἰνομάου γαμεῖ κόρην,

The scene is laid in the Crimea. In the foreground and to the right is a barren, rocky shore. In the center, not far from the sea, stands a Doric temple. Iphigenia enters from the temple in the dress of a priestess. Time: the morning as commonly in Greek tragedies (cp. l. 151).

Πρόλογος 1-122

1. As frequently happens in the prologues of Euripides, the speaker begins by giving an account of her family. Tantalus was the mortal who became so intimate with the gods that he was admitted to their banquets, but unable to bear his good fortune he tried to test their omniscience by serving up to them the flesh of his son Pelops. For this he was punished in Hades with constant hunger and thirst. According to one version of the story a stone which constantly threatened to

fall was suspended over his head, cp. Eur. *Or.* 4 ff., and Pind. *Ol.* 1. 59. Pelops was restored to life by Poseidon and became one of the chief heroes of Greek mythology. Oenomaus, king of Pisa in Elis, had been warned by an oracle that he would be slain by his daughter's husband. He therefore challenged all suitors for her hand to a chariot race, one of the conditions of which was that the defeated man should lose his life. In this way thirteen men had perished (Pind. *Ol.* 1. 81), but Pelops bribed Myrtilus, the charioteer of Oenomaus, to remove the linch-pins of his chariot and so defeated and slew him and won Hippodamia for his bride. The Olympic games were said to have originated with this race. According to one story the course was from Pisa to Corinth. The preparations for the start formed the subject of the sculptures in the east pediment of

ἐξ ἧς Ἀτρεὺς ἔβλασεν · Ἀτρέως δ' ἀπο
 Μενέλαος Ἀγαμέμνων τε · τοῦ δ' ἔφυν ἑγώ,
 τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς, 5
 ἣν ἀμφὶ δύναις ἄς θάμ' Εὐριπὸς πυκναῖς
 αὔραις ἐλίσσων κυανέαν ἄλα στρέφει,
 ἔσφαξεν Ἑλένης εἵνεχ', ὥς δοκεῖ, πατὴρ
 Ἀρτέμιδι κλειψαῖς ἐν πτυχαῖσιν Αὐλίδος.
 ἐνταῦθα γὰρ δὴ χιλίων ναῶν στόλον 10
 Ἑλληνικὸν συνήγαγ' Ἀγαμέμνων ἄναξ,

the temple of Zeus at Olympia, and likewise of the reliefs on the south side of the treasury of the Cnidians (?) at Delphi. The first line and a half of the play are quoted by Aristophanes, *Frogs* 1232 f. 2. *θοαῖσιν ἵπποις*: The horses were given to Pelops by Poseidon (Pind. *Ol.* 1. 90). The use of the feminine is regular. Mares were more often driven in spans than horses; cp. l. 192; also Eur. *Phoen.* 3 *θοαῖς ἵπποισιν ἐλίσσων φλόγα*, etc. — *Οἰνομάου*: a case of synizesis, *αου* pronounced as one syllable. — *γαμέ*: the present tense, as frequently in narration; cp. GMT. 33.

3. *Ἀτρεὺς*: with *ᾱ*, but *Ἀτρέως* with *ᾱ̄*. A mute followed by a liquid may or may not make position. Attic usually, in distinction from Epic, allows shortening. 4. *τοῦ*: the article is frequently used as a pronoun in tragedy. 5. *Τυνδαρείας*: cp. *Ταντάλειος* l. 1, *Ἀγαμεμνόνιον* l. 170, etc., also Tennyson, "a Niobe daughter." For the ending cp. HA. 566 a. Iphigenia was the daughter of Clytem-

nestra, the daughter of Tyndareus.

6. *Whom, about the eddies which the Euripus churns, whirling the dark blue sea with constant breezes, my father slew*, etc. A relative clause within a relative clause; *ᾱς* is the object of *στρέφει*; cf. l. 1103. — *ἀμφί*: not used with the dat. in prose. The Euripus is the narrow strait between Euboea and the mainland of Greece. At its narrowest part, at Chalcis, it was spanned in antiquity, as it is today, by a bridge. The current was noted for its swiftness, and at times even now it is so violent that it is avoided by steamers. 8. *Ἑλένης εἵνεχ'*: because the object of the expedition was to bring back Helen. — *ὥς δοκεῖ*: *as he thought*. 9. *ἐν πτυχαῖσιν Αὐλίδος*: the fleet was becalmed at Aulis in Boeotia, a town facing the island of Euboea, from which it was separated by the Euripus; cp. Eur. *El.* 1022 *πρυμνοῦχον Αὔλιν, Αὔλις delaying the ships*; also Aesch. *Agam.* 183 ff. — *κλειναῖς*: *i.e.* made so by the stay of the fleet there.

τὸν καλλίνικον στέφανον Ἰλίου θέλων
 λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους
 Ἑλένης μετελθεῖν, Μενέλεω χάριν φέρων.
 δεινῆς τ' ἀπλοίας πνευμάτων τ' οὐ τυγχάνων, 15
 ἐς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τάδε·
 ὦ τῇσδ' ἀνάσσων Ἑλλάδος στρατηγίας,
 Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσῃ χθονός,
 πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις
 λάβῃ σφαγείσαν· ὃ τι γὰρ ἐνιαυτὸς τέκοι 20
 κάλλιστον, εὖζω φωσφόρῳ θύσειν θεῇ.
 παῖδ' οὖν ἐν οἴκοις σὴ Κλυταίμνηστρα δάμαρ
 τίκτει, τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων,
 ἣν χρή σε θῦσαι. καί μ' Ὀδυσσεὺς τέχναι

12. Cp. Eur. *Sup.* 315 πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν *when it was possible for you to win a crown of glory for the city.* 14. μετελθεῖν: *avenge.* — χάριν φέρων: *i.e.* χαριζόμενος, cp. Andoc. *de Red.* 24 ὕστερον ἀφείλεσθε χάριν ἑτέρῳ φέροντες *you later on took away, gratifying another.* 15. ἀπλοίας: understand τυγχάνων alone, without the negative. 16. ἐς ἔμπυρ' ἦλθε: *resorted to burnt offerings*, a common means of divination; cp. Eur. *Phoen.* 1255. — Calchas was the renowned soothsayer who accompanied the Greeks to Troy; cp. Hom. A 69 ff. Κάλχας Θεστορίδης, οἰωνοπώλων ὄχ' ἀριστος | δς ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, | καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσω | ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων. 18. οὐ μὴ ναῦς ἀφορμίσῃ: οὐ μὴ is used with the

subjunctive to express an emphatic future negation (GMT. 295); cp. Soph. *El.* 1029 οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθης τόδε, *you shall never suffer this at my hands.* 21. The vow had of course been made long before. — φωσφόρῳ θεῇ: *i.e.* Artemis. The goddess was frequently worshiped under this name and under others indicating her character as a goddess of light. 23. τὸ καλλιστεῖον ff.: thrown in parenthetically by Iphigenia. She was the fairest thing born that year in the home of Agamemnon. 24. Ὀδυσσεὺς τέχναι: in *Iph. Aul.* 98 ff. Euripides makes Agamemnon, at the instigation of Menelaus, send a letter to Argos saying that Achilles is unwilling to sail unless Iphigenia becomes his bride. Calchas and Odysseus are also said to know of the plan (107);

μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως. 25
 ἐλθοῦσα δ' Αὐλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς
 μεταρσία ληφθεῖς' ἐκαινόμην ξίφει·
 ἀλλ' ἐξέκλεψεν, ἔλαφον ἀντιδοῦσά μου,
 Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα
 πέμψασά μ' ἐς τήνδ' ὤκισεν Ταύρων χθόνα, 30
 οὐ γῆς ἀνάσσει βαρβάροισι βάρβαρος
 Θόας, ὃς ὠκὺν πόδα τιθεῖς ἴσον πτεροῖς
 ἐς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.

but Agamemnon regrets what he has done and sends a second letter urging Clytemnestra to keep Iphigenia at home. In Eur. *Hec.* 218 ff. it is Odysseus who takes Polyxena away from Hecuba to sacrifice her.

25. ἐπὶ γάμοις Ἀχιλλέως: Euripides apparently takes this part of the story from the *Cypria*, a lost epic poem; cp. Proclus, in Gaisford's *Hephaestion*, Vol. 1, p. 455.
 26. Αὐλίδ': for the prose εἰς Αὐλίδα. The omission of the preposition after verbs of motion is common in poetry.
 27. μεταρσία ληφθεῖς': raised on high. — ἐκαινόμην: I was to be slain. The imperfect sometimes denotes likelihood or danger in past time; cp. GMT. 38. — With 27-30 cp. Il. 783-786. 28 f. Cp. Eur. *Frag.* 851 (Nauck): ἔλαφον δ' Ἀχαιῶν χερσὶν ἐνθήσω φίλαις | κερούσσαν, ἣν σφάζοντες αὐχίσουσι σὴν σφάζειν θυγατέρα and I will place in the hands of the Greeks a horned deer which they will slay and boast that they are slaying thy daughter. Cp. also Eur. *Iph. Aut.* 1587 ff. 30. πέμψασά μ': escorting

me. πέμπω may mean to accompany as well as to send. 31. βαρβάροισι: the dat. of advantage is very common in Greek poetry. 32. πόδα τιθεῖς: cp. Eur. *Andromeda*, *Frag.* 123 διὰ μέσον γὰρ αἰθέρος τέμνων κέλευθον πόδα τίθημι ὑπόπτερον for through the midst of the air cutting a way I ply my winged foot. Cp. also l. 752. 33. I.e. Thoas was so called because he was θοός. Euripides is fond of such etymologies, sometimes giving them correctly and sometimes incorrectly; cp. Eur. *Ion* 831 Ἴων, ἰόντι δῆθεν ὅτι συνήντητο Ion because, forsooth, he met him as he was going; also *Ion* 661 f.; cp. Eur. *Hel.* 13 f.: καλοῦσιν αὐτὴν Θεονόην· τὰ θεῖα γὰρ τὰ τ' ὄντα καὶ μέλλοντα πάντ' ἠπίστατο. They call her Theonoe, for she understood all things divine both present and future; also Eur. *Troad.* 13 f.:

ὅθεν πρὸς ἀνδρῶν ὑστέρων κεκλήσεται
 δούρειος ἵππος, κρυπτὸν ἀμπισχὼν δόρυ.
 Whence it shall be called by men of
 later time the wooden (δούρειος) horse,
 because it contained a hidden band

ναοῖσι δ' ἐν τοῖσδ' ἱερέαν τίθησί με,
 ὄθεν νόμοισι τοῖσιν ἥδεται θεὰ 35
 Ἄρτεμις ἑορτῆς, τοῦνομ' ἧς καλὸν μόνον, —
 τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη.
 θύω γὰρ ὄντος τοῦ νόμου καὶ πρὶν πόλει,
 ὃς ἂν κατέλθῃ τήνδε γῆν Ἑλλήν ἀνὴρ.
 κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει 40
 ἄρρητ' ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
 ἂ καὶνὰ δ' ἦκει νύξ φέρουσα φάσματα,
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστι ἄκος.
 ἔδοξ' ἐν ὕπνῳ τῇσδ' ἀπαλλαχθεῖσα γῆς

(δόρυ); etc., etc. Cp. Shakespeare, *Cymbeline*, Act 4, Sc. 5:

Thou, Leonatus, art the lion's whelp;
 The fit and apt construction of thy name,
 Being Leo-natus, doth import so much:
 [*To Cymbeline*] The piece of tender air,
 thy virtuous daughter

Which we call *mollis aer*; and *mollis aer*
 We term it *mulier*: [*To Posthumus*]
 which *mulier* I divine

Is thy most constant wife; etc.

The word Θόας is found as a horse's name on an old Corinthian vase found in Aegina (*Ath. Mitth.* 1899, p. 370). — χάριν: is equiv. to ἔνεκα, H.A. 719a; G. 1060; B. 418.

34. τίθησί με: Ἄρτεμις is understood as the subject. The mention of Thoas is thrown in parenthetically.
 35. In consequence of which the goddess Artemis enjoys those rights of festival, the name of which alone is fair, but the rest, — I am silent because I fear the goddess; cp. 380 ff.

The meaning seems to be that Artemis is better pleased with the offerings made her, because Iphigenia is the priestess in the temple. — τοῖσιν: here has a demonstrative force.
 37. θεόν: in Attic the regular form for the fem. as well as for the masc.
 38. πρὶν: an adv. *formerly* (cp. 344), i.e. before she came to the land of the Taurians. 40. κατάρχομαι: i.e. *begin the holy rites*; cp. 56 ff. 43. By telling her dream to the air Iphigenia hopes to relieve her mind, cp. Eur. *Med.* 56 ff., where the nurse says:

ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγυθόνος
 ὥσθ' ἡμερὸς μ' ὑπῆλθε γῆ τε κούραν
 λέξαι μολούσῃ δαῖτρο Μήδεας τύχας.

For I have come to such a pitch of grief that a longing has come upon me to come forth here and tell to earth and heaven the fortunes of Medea; cp. also Eur. *Andr.* 91 ff.
 44. ἔδοξ': i.e. ἔδοξα.

οἰκεῖν ἐν Ἄργει, παρθένοισι δ' ἐν μέσαις 45
 εὖδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλῳ,
 φεύγειν δὲ κᾶξω στᾶσα θριγκὸν εἰσιδεῖν
 δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στέγος
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.
 μόνος δ' ἐλείφθη στῦλος, ὡς ἔδοξέ μοι, 50
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν,
 καγὼ τέχνην τήνδ' ἦν ἔχω ξενοκτόνον
 τιμῶσ' ὑδραίνειν αὐτὸν ὡς θανούμενον,
 κλαίουσα. τοῦναρ δ' ὦδε συμβάλλω τόδε · 55
 τέθηγκ' Ὀρέστης, οὗ κατηρξάμην ἐγώ.
 στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες ·
 θνήσκουσι δ' οὓς ἂν χέρνιβες βάλωσ' ἐμαί.
 νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς 61

οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω · 59
 Στροφίῳ γὰρ οὐκ ἦν παῖς, θτ' ὠλλύμην ἐγώ.

45. Ἄργει: the poet uses Argos and Mycenae synonymously. 47. κᾶξω: καὶ ἔξω. 48. πίτνοντα: πίτνω is used for πίπτω when the poet wishes to make the first syllable short. 50 f. Iphigenia dreams that the one column of her father's palace, which she sees still standing after the earthquake, assumes human shape and then is duly sacrificed. 52. Cp. Hom. ζ 230 f.

καὶ δὲ κάρητος

οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας,

And she let down from his head curly locks like the hyacinth. — ξανθὰς: the Greeks, who were a dark-haired race,

admired light hair and usually spoke of their gods and heroes as light-haired, cp. l. 1237. — καθεῖναι: the infin. because of the influence of ἔδοξε in l. 50. 53. *With due respect for my occupation of slaying strangers.* As she explains in 622 ff. she merely sprinkled the victims, while the actual sacrifice was performed by attendants kept for that purpose. 55. συμβάλλω: *interpret.* 57. For the sentiment cp. 1005 f. The superior position of the man was much greater in ancient than in modern times. 58. βάλωσ': *strike.* 61. The libation was supposed to soothe the spirit of the dead, cp. 159 ff.

παρούσ' ἀπόντι, ταῦτα γὰρ δυναίμεθ' ἄν,
 σὺν προσπόλοισιν, ἅς ἔδωχ' ἡμῖν ἄναξ
 Ἑλληνίδας γυναικάς. ἀλλ' ἐξ αἰτίας
 οὐπω τινὸς πάρεισιν. εἴμ' εἴσω δόμων
 ἐν οἷσι ναίω τῶνδ' ἀνακτόρων θεᾶς.

- ΟΡ. ὄρα, φυλάσσου μή τις ἐν στίβῳ βροτῶν.
 ΠΥ. ὀρώ, σκοποῦμαι δ' ὄμμα πανταχοῦ στρέφων.
 ΟΡ. Πυλάδην, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς
 ἐνθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν ;
 ΠΥ. ἔμοιγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.
 ΟΡ. καὶ βωμός, Ἑλλήν οὗ καταστάζει φόνος ;
 ΠΥ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θριγκώματα.
 ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκύλ' ὀράς ἡρτημένα ;
 ΠΥ. τῶν καθανόντων γ' ἀκροθίνια ξένων.

64. Her attendant women form the chorus. 65. εἴσω δόμων: in poetry an adv. with the gen. is frequently used for a prep. and the acc. 66. ἀνακτόρων: in apposition with δόμων. — Exit Iphigenia into the temple. 67. Enter Orestes and Pylades stealthily at the spectator's right, cp. Introd. § 41. Orestes is in advance. — μή τις ἐν στίβῳ: understand ἐστὶ, a fear that something is now going on, GMT. 369, 1; cp. Eur. *Phoen.* 92. 70. ναῦν ποντίαν: our sea-going ship, cp. Eur. *Iph. Aul.* 253 ff.

Βοιωτῶν δ' ὄπλισμα ποντίας
 πεντήκοντα νῆας εἰδόμαν
 σημείοισιν ἐστολισμένας.

And the armament of the Boeotians I

saw, — fifty sea-going ships adorned with ensigns. 71. χρεῶν: i.e. χρεῶν ἐστι = χροή, common in tragedy. 72. Ἑλλήν οὗ: in poetry a word belonging to a relative clause is often placed before the relative. 73. αἱμάτων: i.e. streams of blood. — θριγκώματα: refers to the coping of the altar, but θριγκοῖς δ' ὑπ' αὐτοῖς in 74 refers to the coping of the temple. With this line cp. Ovid, *ex Pont.* 3. 2. 53 f.

Araque, quae fuerat natura candida saxi,
 Decolor adfuso tincta cruore rubet.

74. The σκύλα are here human skulls. For their position cp. Eur. *Bac.* 1212 ff. 75. γα: yes, frequently used in tragedy to denote assent.

- ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεών.
 OP. ὦ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἤγαγες
 χρήσας, ἐπειδὴ πατρὸς αἷμ' ἐτισάμην,
 μητέρα κατακτάς ; διαδοχαῖς δ' Ἐρινύων
 ἡλαινόμεσθα φυγάδες, ἔξεδροι χθονός, 80
 δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.
 ἔλθων δέ σ' ἠρώτησα πῶς τροχηλάτου
 μανίας ἂν ἔλθοιμ' ἐς τέλος πόνων τ' ἐμῶν,
 οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.
 σὺ δ' εἶπας ἔλθειν Ταυρικῆς μ' ὄρους χθονός, 85
 ἔνθ' Ἀρτεμῖς σοι σύγγονος βωμοὺς ἔχει,
 λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε

76. ἐγκυκλοῦντ' ὀφθαλμόν: *turning his eye in every direction*, cp. Eur. *Phoen.* 364 κυκλῶν πρόσωπον ἦλθον, also Aristoph. *Thes.* 958 f. Pylades speaks with apprehension. 78. χρήσας: *with thy oracles*. Orestes had slain his mother Clytemnestra by command of the oracle, and now, again directed by the oracle, he has come to the country of the Taurians. Hence the αὖ in l. 77. Cp. Eur. *El.* 973 ὅστις μ' ἔχρησας μητέρ', ἣν οὐ χρῆν, κτανεῖν *thou who with thy oracle didst bid me slay my mother whom I should not have slain*. Cp. also the scene in Eur. *El.* 967-987. — αἷμα: *i.e.* murder. 79. κατακτάς: a poetical second aorist participle. 80. ἡλαινόμεσθα: the poets use either -μεθα or -μεσθα for the ending of the first person plural as the meter requires. — ἔξεδροι χθονός: *i.e.* ἔξω χθονός. 81. *And many a winding course did I complete*. The poet has

in mind the turns in the race-course. 82. τροχηλάτου μανίας: *whirling madness*, cp. Eur. *Or.* 36 f.

τὸ μητρὸς δ' αἷμα νιν τροχηλατεῖ
 μανίαισιν.

His mother's blood is driving him round and round in madness; also Eur. *El.* 1252 f.

δεινὰ δὲ Κῆρές σ' αἰ κυνώπιδες θεαὶ
 τροχηλατήσουσ' ἐμμανῇ πλανώμενον.

The dreadful dog-eyed goddesses of death will drive thee wandering in thy madness. 85. εἶπας: the form with the first aor. ending is common in poetry. — ἔλθειν: the direct discourse was ἐλθέ. εἶπον as a verb of commanding takes the infin., cp. GMT. 99. 87. θεᾶς: pronounced as one syllable, as frequently in poetry. — φασιν: the indefinite use of the third person plural is common in Greek as well as in English, cp. l. 519; also Eur. *Or.* 5, 8, etc.

ἐς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἄπο·
 λαβόντα δ' ἡ τέχναισιν ἡ τύχη τινί,
 κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ 90
 δοῦναι· τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·
 καὶ ταῦτα δράσαντ' ἀμπνοᾶς ἕξειν πόνων.
 ἦκω δὲ πεισθεῖς σοῖς λόγοισιν ἐνθάδε
 ἄγνωστον ἐς γῆν, ἄξενον. σέ δ' ἴστορῶ,
 Πυλάδῃ, σὺ γάρ μοι τοῦδε συλλήπτῳ πόνου, 95
 τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὀρᾶς
 ὑψηλά· πότερα δωμάτων προσαμβάσεις
 ἐκβησόμεσθα; πῶς ἂν οὖν μάθοιμεν ἄλλ'
 ἢ χαλκότευκτα κλῆθρα λύσαντες μοχλοῖς
 ὧν οὐδὲν ἴσμεν; ἦν δ' ἀνοίγοντες πύλας 100
 ληφθῶμεν ἐσβάσεις τε μηχανώμενοι,
 θινούμεθ'. ἀλλὰ πρὶν θανέω, νεὼς ἔπι
 φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν.
 ΠΥ. φεύγειν μὲν οὐκ ἀνεκτὸν οὐδ' εἰώθαμεν·
 τὸν τοῦ θεοῦ τε χρησμὸν οὐ κακιστέον. 105

88. The statue was a ξόανον or rude image of wood. Many such statues existed in Greece in classical times. They were relics of the prehistoric period, and because of their great antiquity were much venerated. They were popularly believed to have fallen from heaven; cp. also l. 977.
 92. ἀμπνοᾶς: poetical form of ἀναπνοᾶς. 94. ἄγνωστον: even in the time of Euripides the Crimea must have been very little known to the Athenians. 95. τοῦδε συλλήπτῳ πόνου: Pylades was the inseparable companion of Orestes in all his

troubles. Their friendship was proverbial, cp. Eur. Or. 1014 f.

ὁ τε πιστότατος πάντων Πυλάδης
 ἰσάδελφος ἀνὴρ.

And the most faithful of all, Pylades,
 equal to a brother; also Ovid, Trist.
 4. 4. 72

Qui duo corporibus, mentibus unus erant.

96. τί δρῶμεν: deliberative subjunc.
 — ἀμφίβληστρα γὰρ τοίχων κτλ.:
 you see the lofty encircling walls.

97. προσαμβάσεις: steps. 98 ff. The Mss. are corrupt here, cp. Crit. App.
 104. εἰώθαμεν: sc. φεύγειν. 105. τοῦ θεοῦ: i.e. Apollo.

ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας
κατ' ἄντρ' ἃ πόντος νοτίδι διακλύζει μέλας,
νεὸς ἄπωθεν, μή τις εἰσιδὼν σκάφος
βασιλεῦσιν εἴπη κῆτα ληφθῶμεν βίᾱ.
ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλη, 110
τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν
ἄγαλμα πάσας προσφέροντε μηχανάς.
ὄρα δέ γ' εἴσω τριγλύφων ὅποι κενὸν
δέμας καθεῶναι· τοὺς πόνους γὰρ ἀγαθοὶ
τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ. 115

OP. οὐ τοι μακρὸν μὲν ἦλθομεν κώπη πόρον,

106. κρύψωμεν δέμας: *let us conceal ourselves*. δέμας is almost equivalent to a pronoun here, cp. l. 114. The singular is in accordance with the usual Greek idiom, cp. ὄνομα 248, σῶμα 1155, etc. 109. βασιλεῦσιν: a generic plural, the *authorities*. Pylades does not mean to imply that there was more than one king in the land. — κῆτα: καὶ εἴτα. 110. Cp. Aesch. *Pers.* 428 ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο *until the eye of dark night put an end to it*. ὄμμα is sometimes used with a gen. where the nom. alone would have been sufficient, e.g. Soph. *Aj.* 140 ὄμμα πελείας for πελεία. But it is possible that ὄμμα νυκτός arose by contrast with κλεινὸν ὄμμα, ὄμμα αἰθέρος, etc., meaning the sun. 111. τολμητέον: *we must be bold enough*, etc. — ξεστὸν ἄγαλμα: the wooden ξάανον which Orestes had been ordered to carry to Athens, cp. n. on l. 87. 113. *See within the triglyphs where there is an empty*

space for a man to let himself down. — τριγλύφων: the triglyph frieze. The poet has in mind a Doric temple in which the metopes were open spaces. The Doric frieze consisted of alternate triglyphs and metopes. The triglyphs were rectangular slabs of stone, taller than they were broad, with two complete and two half grooves running from top to bottom, whence their name. The metopes were square or very nearly so, and in classical times were either plain or sculptured. It is supposed that the triglyphs represent the carved ends of the beams of the early wooden temple, and the metopes the vacant spaces between them. — The Ms. reading ὅποι is probably correct and should be explained after the analogy of Soph. *O.C.* 23 ὅποι καθέσταμεν, cp. l. 119. 116. Cp. l. 48a. — οὐ: belongs with both parts of the sentence. 'We have not come a long journey only to take up our return,' etc.

ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.
 ἀλλ', εὖ γὰρ εἶπας, πιστέον· χωρεῖν χρεῶν
 ὅποι χθονὸς κρύψαντε λήσομεν δέμας.
 οὐ γὰρ τὸ τοῦδ' γ' αἴτιον γενήσεται
 πεσεῖν ἄκραντον θέσφατον· τολμητέον·
 μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

ΧΟ. εὐφαιμέιτ', ὦ
 πόντου δισσὰς συγχωρούσας
 πέτρας Εὐξείνου ναῖοντες.
 ὦ παῖ τᾶς Λατοῦς,
 Δίκτυν' οὐρεία,

119. Cp. l. 106. — ὅποι χθονός: i.e. ἐκέισε χθονὸς ὅπου. 120. τοῦδ' γε: pointing to himself, cp. Soph. *O.T.* 1018 οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, *no more than this man here*, i.e. himself; cp. also Soph. *O.T.* 815, 1464; Hom. *φ* 353, etc.

Πάροδος 123-235

In place of the stately song in anapaestic meter with which the Chorus sometimes enters, we have here a dialogue with Iphigenia, written chiefly in spondees to show the solemn errand upon which the maidens have come. They have been summoned by their mistress to assist her in pouring a libation to the departed spirit of Orestes (ll. 63 ff.). The lyric character of the verse is shown by the frequent use of Doric forms (e.g. τᾶς for τῆς, σάν for σήν, ἀγαγες for ἡγαγες, etc.) and of lines ending with incomplete

feet. The Chorus consists of fifteen Greek maidens, attendants in the temple. They enter by the right hand parodos, cp. *Introd.* §§ 33 and 41.

123. εὐφαιμέιτ': *silence!* This was the usual proclamation when a sacrifice was about to be made. The object was to prevent any unpropitious word from interfering with the ceremony. 124. δισσὰς συγχωρούσας πέτρας: *the double clashing rocks* are the Symplegades, the two islands which were supposed to lie at the entrance to the Euxine Sea, and to be constantly clashing together and moving apart again, cp. 241, 260, 889, etc. It has been suggested that the story is a tradition of icebergs. 127. Δίκτυν': i.e. Artemis, cp. Eur. *Hipp.* 145 where she is called πολύθηρον Δίκτυνναν. There was a temple of Artemis Dictynnaea near Ambrosius in Phocis, Paus. 10. 36. 5. — οὐρεία: for ὄρεα.

πρὸς σὰν αἰλάν, εὐστύλων
 ναῶν χρυσήρεις θριγκούς,
 πόδα παρθένιον ὄσιον ὀσίας 130
 κληδούχου δούλα πέμπω,
 Ἑλλάδος εὐίππου πύργους
 καὶ τείχη χόρτων τ' εὐδένδρων
 ἐξαλλάξας Ἑυρώπαν, 135
 πατρώων οἰκῶν ἔδρας.

ἔμολον· τί νέον; τίνα φροντίδ' ἔχεις;
 τί με πρὸς ναοὺς ἄγαγες ἄγαγες,
 ὦ παῖ τοῦ τᾶς Τροίας πύργους
 ἐλθόντος κλεινᾶ σὺν κώπᾳ 140

130 f. *I, the slave of a holy priestess, guide my holy maiden foot.*
 134 f. *χόρτων*: a rather broad use of the gen. of material, *Europe with its well-wooded pastures*, in place of *χόρτους εὐδένδρους Εὐρώπας*. At the present time Greece is, with the exception of Spain, the most poorly wooded country in Europe. — *ἐξαλλάξας*: the Greeks did not regard the region to the north of the Euxine as part of Europe, probably because of their lack of knowledge about it. In the same way the modern Greek peasant does not regard Greece as part of Europe. He talks of going to Europe when he means Italy, or western Europe. 137. *ἄγαγες ἄγαγες*: such repetitions occur in the other tragic poets, but Euripides is

especially fond of them, cp. 644 f., 721, 834 f., 864, etc.; also Eur. *Hel.* 213 f.

αἰὼν δυσάλων
τις ἔλαχεν ἔλαχεν κτλ.

A life, an unhappy life fell, fell to thy lot, etc.; also Eur. *Hel.* 194 f. *ναύτας Ἀχαιῶν | τις ἔμολεν ἔμολε δάκρυα δάκρυσί μοι φέρων, κτλ. a sailor of the Greeks came, came bringing tears to my tears*, etc. Aristophanes ridicules this practice in *Thes.* 914 ff. *λαβέ με λαβέ με, πόσι, περίβαλε δὲ χέρας. | φέρε σὲ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ' ἄπαγέ με | λαβὼν ταχὺ πᾶν take, take me, husband, throw thy arms about me. Come let me kiss thee. Take me very quickly and lead me, lead me, lead me away.*
 140. *κλεινᾶ σὺν κώπᾳ κτλ.*: *with a renowned fleet of a thousand ships*, etc. In Eur. *Or.* 352 f. Menelaus is

χιλιοναύτα μυριοτευχῇ,
σπέρμ' Ἀτρειδᾶν τῶν κλεινῶν ;

ΙΦ. ἰὼ δμῳαί,
δυσθρηνήτοις ὥς θρήνοις
ἔγκειμαι, τὰν οὐκ εὐμουσον 145
μέλπουσα βοὰν ἀλύροις ἐλέγοις,
αἰαί, κηδείοις οἴκτοις,
αἶ μοι συμβαίνουσ' αἶται,
σύγγονον ἄμδν κατακλαιομένην
ζῳᾶς ἀπλακόνθ',
οἶαν ἰδόμαν ὄψιν ὀνείρων 150
νυκτός, τᾶς ἐξῆλθ' ὄρφνα.
ὀλόμαν ὀλόμαν·
οὐκ εἶς' οἴκοι πατρῷοι·
οἶμοι μοι φροῦδος γέννα.

addressed with the words

ὦ χιλίοναυν στρατὸν ὀρήσας
εἰς γῆν Ἀσίαν κτλ.

*Thou who didst urge on to the land
of Asia a fleet of a thousand ships.*

142. σπέρμ': child, frequently so
used in tragedy. — Ἀτρειδᾶν: Doric
gen. pl., cp. l. 165. 144. *How I am
plunged in mournful lamentations,
singing a song unmusical, with dirges
unsuited to the lyre, alas with tears of
sorrow*; cp. Eur. *Andr.* 91 f.

ὅσπερ ἐγκέλευσθ' αἰε

θρήνοις καὶ γόοις καὶ δακρύμασι κτλ.

*In what lamentations, what sobs and
tears I am plunged, etc.* ὥς: is
exclamatory, *how*. 146. μέλπουσα
βοὰν: cp. Eur. *Troad.* 547 βοὰν

ἔμελπον εὐφρον', also Eur. *Med.*
149 f. ἀχὰν . . . μέλπει. — ἀλύροις
ἐλέγοις: cp. Eur. *Hel.* 184 f.

ἐνθεν οἰκτρὸν δμαδον ἐκλυον
ἀλυρον ἔλεγον κτλ.

*Whence I heard a piteous sound, a
dirge unsuited to the lyre.* 149. ζῳᾶς
ἀπλακόνθ': bereft of life. 150. ὄψιν
ὀνείρων: cp. l. 1263 φάσματ' ὀνείρων.
151. τᾶς: here a relative pronoun.
This line shows that the poet in-
tended to represent the action of
the play as beginning in the early
morning, cp. l. 42. 154. φροῦδος
γέννα: vanished is my race, cp. Eur.
Hel. 1194 φροῦδα τὰμὰ κοῦδέν εἰμ'
ἔτι vanished is my good fortune, I
no longer live.

φεῦ φεῦ τῶν Ἄργει μόχθων. 155
 ἰὼ ἰὼ δαίμων, ὃς τὸν
 μουνόν με κασίγνητον συλῆς
 Ἄϊδα πέμψας, ᾧ τάσδε χοᾶς
 μέλλω κρατῆρά τε τὸν φθιμένων 160
 ὑδραίνειν γαίας ἐν νώτοις,
 πηγᾶς τ' οὐρείων ἐκ μόσχων
 Βάκχου τ' οἰνηρᾶς λοιβᾶς
 ξουθᾶν τε πόνημα μελισσᾶν, 165
 ἃ νεκροῖς θελκτήρια κεῖται.
 ἀλλ' ἔνδος μοι πάγχρυσον
 τεῦχος καὶ λοιβὰν Ἄϊδα.

ὦ κατὰ γαίας Ἀγαμεμνόνιον 170
 θάλος, ὡς φθιμένῳ τάδε σοι πέμπω.
 δέξαι δ' οὐ γὰρ πρὸς τύμβον σοι
 ξανθὰν χαίταν, οὐ δάκρυ' οἶσω.

155. μόχθων: a causal gen. of exclamation. 159. ᾧ: the antecedent is κασίγνητον. 160. κρατῆρά τε τὸν φθιμένων: *this bowl of the dead*, i.e. libation in honor of the dead. 162. The libation consisted of milk, wine, and honey, cp. Eur. *Or.* 115 μελίκρατ' ἄφες γάλακτος οἰνωπόν τ' ἄχνην *pour the mixture of milk and honey and foamy wine*. The object of the libation was to quiet the spirit of the dead. This was an important duty which could not be omitted by the relatives of the deceased. It is often alluded to in Greek literature, and represented upon the vases. The *Choephorae* or *Libation Bearers*

of Aeschylus is so called from the women who accompany Electra to pour a libation at the tomb of Agamemnon. 165. ξουθᾶν, μελισσᾶν: for the forms cp. n. on 142. 167. Addressed to the attendant who had followed Iphigenia from the temple. 169. λοιβὰν Ἄϊδα: *libation of Hades*, i.e. for the dead. Ἄϊδα is Doric gen. 170 ff.: as Iphigenia repeats these lines she pours the libation upon the ground. — τάδε: i.e. the libation. 174. ξανθὰν χαίταν: it was customary for a near relative of the dead to cut off a lock of his own hair and place it upon the tomb, cp. Eur. *El.* 515 where the herdsman finds ξανθῆς τε χαίτης

τηλόσε γὰρ δὴ σᾶς ἀπενάσθην
πατρίδος καὶ ἐμᾶς, ἐνθα δοκήμασι
κείμει σφαχθεῖς ἅ τλάμων.

ΧΟ. ἀντιψάλμους ᾧδ' αὖ ὕμνον τ'
' Ἀσιήταν σοι βάρβαρον ἄχ' ἀν
δεσποῖν' ἀντεξανδάτω,
τὰν ἐν θρήνοισιν μούσαν,
νέκυσι μελομέναν τὰν ἐν μολπαῖς
' Αἰδας ὕμνῳ δίχα παιάνων.
οἴμοι, τῶν Ἀτρειδᾶν οἴκων
ἔρρει φῶς σκήπτρων, οἴμοι,
τῶν σὼν πατρῶων οἴκων.
οὐκέτι τῶν εὐόλβων Ἀργεῖ
βασιλέων ἀρχά.
μόχθος δ' ἐκ μόχθων ᾄσσει

βοστρύχους κεκαρμένους and shorn
locks of yellow hair; also Aesch. Choe.
168 ff., where the finding of a lock of
hair upon Agamemnon's tomb plays
an important part in the development
of the play. 175. ἀπενάσθην: from
ἀποναίω. 176. δοκήμασι: i.e. as men
think, cp. ὡς δοξάζεται, l. 831.

179. ἀντιψάλμους ᾧδ' αὖ: a re-
sponsive song, i.e. a song in reply.
With 179-185 cp. Eur. Hel. 171-178.
180. Ἀσιήταν: Asiatic, because a
cry of lamentation. Eastern nations
were noted for their violent mani-
festations of grief. 184. νέκυσι μελο-
μέναν: a care to the dead, i.e. such as
the dead care for. — The first foot

in the line is a proceleusmatic, cp.
Introd. § 52. 185. δίχα παιάνων:
apart from, i.e. different from paeans.
The paeon was a joyful song, and
hence not appropriate to the dead,
cp. Eur. Herc. Fur. 1025 ff.

τίνα στεναγμὸν

ἢ γόον ἢ φθιγῶν

ᾧδ' ἢ τιν' Ἀἰδα χορὸν ἀχέσω;

What groan, or lamentation, or song
of the dead, or what chorus of Hades
shall I make resound? 190. βασι-
λέων: pronounced as three syllables.

191. "One woe doth tread upon an-
other's heel,
So fast they follow."

(Hamlet, Act 4, Sc. 7.)

δι-
νευούσαις ἵπποισιν ἀφ' οὗ
πταναῖς ἀλλάξας ἐξ ἔδρας
ιερόν μετέβαλλ' ὅμμ' αἰγῶς
ἄλιος. ἄλλοις δ' ἄλλα προσέβα-
λ' χρυσέας ἀρνὸς μελάθροισι δόδυνα,

195

192. ἀφ' οὗ: sc. χρόνου. — δι-
νευούσαις ἵπποις belongs within the
relative clause. The idea of the sun
driving a chariot and horses is a
common one in Greek literature, cp.
Eur. *Iph. Aul.* 159 πῦρ τε τεθρίππων
τῶν Ἀελίου, also Eur. *El.* 866 ὃ τέ-
θριππον ἡλίου σέλας, etc. 193. The
banquet of Thyestes is referred to.
Atreus had a brother named Thyestes
who was banished from Argos because
of his intimacy with Aerope, the wife
of Atreus, and because he had got
possession of a lamb with a golden
fleece which had appeared among
the flocks (l. 813). When he went
into exile Thyestes took with him
the young son of Atreus, brought
him up as his own, and sent him to
slay his father. Atreus, however,
slew the young man and then discov-
ered that he had slain his own son.
This story formed the subject of a
lost play of Euripides, the *Plisthenes*.
After a time Atreus pretended to be
reconciled with his brother and in-
vited him to a banquet at which he
served up as food the flesh of the
children of Thyestes. The sun, in
horror at the enormity of the crime,
turned from his course. Thyestes
cursed Atreus for his inhuman deed,

and to this curse were attributed the
troubles which later befell the house
of Atreus. Greek literature is full of
allusions to this banquet and to the
turning back of the sun, cp. ll. 812
and 816; also Eur. *El.* 737 ff., Aesch.
Agam. 1583 ff., Ovid, *Trist.* 2. 391 f.

Si non Aëropen frater sceleratus amasset,
Aversos Solis non legeremus equos,

etc., etc. Goethe tells the story in
his *Iphigenie auf Tauris*, Act I, Sc. 3.
196. χρυσέας ἀρνός: cp. the preceding
note. A long account of the appear-
ance of the golden lamb is given in
Eur. *El.* 699 ff. Cp. also Eur. *Or.*
812 ff.:

ὅποτε χρυσέας ἔρις ἀρνός
ἦλυθε Τανταλίδαις,
οἰκτρότατα θοινάματα καὶ
σφάγια γενναίων τεκνών·
ὅθεν φόβῳ φόβος ἐξαμεί-
βων δι' αἵματος οὐ προελ-
πει δισσοῖσιν Ἀτρεΐδαις.

When there came upon the race of
Tantalus strife because of a golden
lamb, a most lamentable banquet, and
the slaughter of high-born children;
whence murder following murder
through bloodshed does not desert the
two sons of Atreus. Cp. also Eur.
Or. 998 ff.

- φόνος ἐπὶ φόνῳ, ἄχεά τ' ἄχεσιν·
 ἔνθεν τῶν πρόσθεν δμαθέντων
 Τανταλιδᾶν ἐκβαίνει ποινά γ'
 εἰς οἴκους· σπένδει δ' ἀσπούδαστ'
 ἐπὶ σοὶ δαίμων.
 19. ἐξ ἀρχᾶς μοι δυσδαίμων
 δαίμων τᾶς ματρὸς ζώνας
 καὶ νυκτὸς κείνας· ἐξ ἀρχᾶς
 λόχιαι στερρὰν παιδείαν
 Μοῖραι ξυντείνουσιν θεαί,
 ἂν πρωτόγονον θάλος ἐν θαλάμοις
 Λήδας ἁ τλάμων κούρα
 σφάγιον πατρώῃ λώβῃ
 καὶ θυμ' οὐκ εὐγάθητον
 ἔτεκεν, ἔτρεφεν, εὐκταίαν ἂν
 ἱππεύῃς ἐν δῖφροισιν
 ψαμάθων Αὐλίδος ἐπέβασαν
 205
 207
 209
 210
 215

201. σπένδει ἀσπούδαστ': cp. Eur.
Bacch. 913 σπένδοντά τ' ἀσπούδαστα
hastening on that which should not
be hastened. Cp. n. on l. 203.
 203. δυσδαίμων δαίμων: Euripides is
 fond of such expressions, cp. 144, 201,
 216, 887, etc.; also Eur. *Hel.* 213
 αἰὼν δυσαἰών, etc. 204. τᾶς ματρὸς
 ζώνας: *from the time of the loosing*
of my mother's girdle, i.e. from the
time of her marriage. 205. κείνας:
 for ἐκείνης, i.e. the wedding night. —
 ἐξ ἀρχᾶς: *from the beginning have the*
Fates, the goddesses who presided at
my birth, stretched out for me a cruel
childhood. She explains what she
 means in the lines which follow. The

Fates allowed her to be reared only
 to be sacrificed. The Fates were
 regarded as goddesses of childbirth,
 cp. Pind. *Ol.* 6. 42. 210. Λήδας κτλ.:
 Clytemnestra is meant. She is τλάμων
 because she had unwittingly raised
 her child for such an end. 211. *A*
victim to a father's outrageous treat-
ment. 215. ἐπέβασαν: causative,
made to go on a chariot drawn by
horses over the sands of Aulis. The
 ἐπὶ in ἐπέβασαν here governs the
 gen. as if it were used separately. —
 ψαμάθων: seems to be due to the
 poet's imagination. The region
 around Aulis at the present time is
 stony and rocky, not sandy.

νύμφαν, οἶμοι, δύννυμφον
 τῷ τᾷς Νηρέως|κούρας, αἰαῖ.
 νῦν δ' ἄξεινον πόντου|ξείνα
 δυσχόρτους οἶκους ναίω
 ἄγαμος|ἄτεκνος, ἄπολις ἄφιλος, 220
 ἃ μναστευθεῖσ' ἐξ Ἑλλάνων, 208
 οὐ τὰν Ἀργεὶ μέλπουσ' Ἥραν 221

217. τῷ τᾷς Νηρέως κούρας: i.e. the son of Thetis, Achilles. 218. ἄξεινον: as opposed to the name of the sea, Εὐξείνος, cp. 253 and 94; also Eur. *Andr.* 793 ff.

καὶ ἐπ' Ἀργίου δορὸς ἄξενον ὕγρην
 ἐκπερᾶσαι ποντιᾶν Ξυμπληγάδων
 κλεινὰν ἐπὶ ναυστολίαν.

*And that on the good ship Argo thou didst pass over the inhospitable waters of the Symplegades in the sea upon a famous voyage; also Pind. Pyth. 4. 203 f. σὺν Νότου δ' αὔραις ἐπ' Ἀξεινου στόμα πεμπόμενοι | ἦλυθον and with breezes of the South they came borne along to the mouth of the Inhospitable Sea. It is likely that in early times the name of this sea was Ἀξεινος and later euphemistically changed to Εὐξείνος, cp. Ovid, *Trist.* 4. 4. 55 f.*

Frigida me cohibent Euxini litora Ponti:
 Dictus ab antiquis Aenxis ille fuit.

For a similar change of name cp. that of Maleventum to Beneventum, Livy, 9. 27. 14. The reason for the change was a dislike on the part of the ancients to using as a proper

name a word which might be ill-omened. On the same principle the Athenians called the Furies Eumenides or Kindly Beings. 220. Cp. Eur. *Hel.* 689 f.

ἄγαμος ἄτεκνος, ὃ πῶς, καταστένει
 γάμον ἄγαμον αἰσχύνει.

Unwedded and childless, my husband, she bewails in disgrace a marriage which is no marriage; cp. also Eur. Hec. 669, Sup. 966 f., Or. 206 f., Soph. O. T. 1502, etc. The Greek feeling about marriage was much stronger than it is with us. For a young woman of marriageable age to remain unwedded was regarded as a great misfortune. 208. ξ: used to express agency, HA. 798 c; G. 1209 c; B. 372 end. 221. From the earliest times Hera was the patron deity of Argos. The excavations carried on by the American School of Classical Studies at Athens on the site of the Argive Heraeum have proved the antiquity of her worship there. A very ancient road led from Mycenae to the Heraeum, a distance of about three miles.

οὐδ' ἰστοῖς ἐν καλλιφθόγγοις
 κερκίδι Παλλάδος Ἀτθίδος εἰκῶ
 καὶ Τιτάνων ποικίλλουσ', ἀλλ'
 αἰμόρραντον δυσφόρμυγα | 225
 ξείνων αἰμάσσουσ' ἅπαν,
 οἰκτρὰν τ' αἰαζόντων αὐδάν,
 οἰκτρὸν τ' ἐκβαλλόντων δάκρυον.
 καὶ νῦν κείνων μὲν μοι λάθα,
 τὸν δ' Ἀργεὶ δμαθέντα κλαίω | 230
 σύγγονον, ὃν ἔλιπον ἐπιμαστίδιον
 ἔτι βρέφος, ἔτι νέον, ἔτι θάλος
 ἐν χερσὶν ματρὸς πρὸς στέρνοις τ'
 Ἀργεὶ σκηπτούχον Ὀρέσταια | 235

ΧΟ. καὶ μὴν ὁδ' ἀκτὰς ἐκλιπὼν θαλασσίους

222. In a similar way the chorus in Eur. *Troad.* 199 f. lament because they are no longer able to ply the shuttle in their Trojan looms. Weaving was one of the regular employments of a Greek woman. 223. The exploits of Athena would be a more natural subject for an Athenian than for an Argive woman to select. — The struggle of Zeus with the Titans was one of the most famous stories in Greek mythology (cp. Hes. *Th.* 664 ff.) and therefore a suitable subject for the loom, cp. Eur. *Hec.* 472 ff.

ἢ Τιτάνων γενεάν
 τὰν Ζεὺς ἀμφιπύρρῳ
 κοιμίζει φλογμῷ Κρονίδας;

Or (shall I weave) the race of the

Titans whom Zeus, son of Cronus, put to sleep with his flaming thunderbolt? The struggle of Zeus and the Titans must not be confused with his later battle with the Giants. 225 f. *In blood devoting strangers to a bloody, ill-omened doom.* 231. *ἐπιμαστίδιον*: Orestes was an infant when Iphigenia left her home, cp. ll. 373 and 834 f. 235. Note the effective way in which the poet brings in *σκηπτούχον Ὀρέσταν* at the very end.

Ἐπισώδιον Πρῶτον 236–391.

236. The approach of a new character is frequently indicated by ὅδε as here, cp. 456. The herdsman (*βουκόλος*) enters at the right.

βουφορβὸς ἤκει, σημανῶν τί σοι νέον.

ΒΟΥ. Ἀγαμέμνονός τε καὶ Κλυταιμνήστρας τέκνον,
ἀκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. τί δ' ἔστι τοῦ παρόντος ἐκπλήσσον λόγου ; 240

ΒΟΥ. ἤκουσιν ἐς γῆν, κυανέαν Συμπληγάδα
πλάτῃ φυγόντες, δίπτυχοι νεανίαι,
θεᾷ φίλον πρόσφαγμα καὶ θυτήριον
'Αρτέμιδι. χέρνιβας δὲ καὶ κατάργματα
οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη. 245

ΙΦ. ποδαποί ; τίνος γῆς σχῆμ' ἔχουσιν οἱ ξένοι ;

ΒΟΥ. Ἑλληνες · ἐν τοῦτ' οἶδα κοῦ περαιτέρω.

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι ;

ΒΟΥ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν ; 250

ΒΟΥ. οὐδεὶς τόδ' οἶδεν · οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. πῶς δ' εἶδεν αὐτοὺς κἀντυχόντες εἴλετε ;

237. σημανῶν: note the tense.

240. *What is this which interrupts our present conversation?* a rebuke to the audacity of the herdsman.

241. Συμπληγάδα: for the sing. cp. l. 746 κυανέας ἔξω πέτρας, and Μυκήνα φίλα in 846. 242. δίπτυχοι: sometimes used in poetry for δύο, cp. 1289; also Eur. *Andr.* 578: καὶ τῇσδε χεῖρας διπτύχους ἀνίειν *and to release her two hands.* 243. πρόσφαγμα καὶ θυτήριον: the herdsman uses two words where one would have been sufficient. This is a common practice with uneducated people, especially when they are excited, cp. χέρνιβας καὶ κατάργματα in l. 244. 245. Eur.

Heracl. 721 φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας *you could not be too quick in concealing your body in this (armor).* 246. σχῆμα: *dress.* 248. Iphigenia uses one more verb than is necessary in English. The idea is, 'Have you heard the names of the strangers, and do you know them so that you may tell them to us?' cp. Soph. *O. T.* 119 πλήν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι *does not know and cannot tell except one thing.* — ὄνομα: cp. n. on l. 106. 250. Notice the repetition of the *ou* sound. Cp. l. 633 where *σ* is repeated. 252. κἀντυχόντες εἴλετε: *and happening upon them catch them.*

BOY. ἄκραις ἐπὶ ῥηγμῖσιν ἀξένου πόρου.

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία ;

BOY. βούς ἦλθομεν νύψοντες ἐναλία δρόσφ. 255

ΙΦ. ἐκείσε δὴ 'πάνελθε, πῶς νιν εἴλετε
τρόπῳ θ' ὁποίῳ· τοῦτο γὰρ μαθεῖν θέλω.
χρόνιοι γὰρ ἦκουσ' οἷδ', ἐπεὶ βωμὸς θεᾶς
'Ελληνικαῖσιν ἐξεφοινίχθη ῥοαῖς.

BOY. ἐπεὶ τὸν ἐσρέοντα διὰ Συμπληγάδων 260

βούς ὑλοφορβούς πόντον εἰσεβάλλομεν,
ἦν τις διαρρῶξ κυμάτων πολλῶ σάλφ
κοιλωπὸς ἀγμός, πορφυρευτικάι στέγαι.
ἐνταῦθα δισσοὺς εἶδε τις νεανίας
βουφορβὸς ἡμῶν, κἀνεχώρησεν πάλω 265
ἄκροισι δακτύλοισι πορθμεύων ἵχνος.
ἐλεξε δ' οὐχ ὀρᾶτε ; δαίμονές τινες

253. ἐπὶ: the *ι* is lengthened before the *ρ*. — The herdsman is interrupted by Iphigenia who does not allow him to finish his sentence. The line seems to be a reminiscence of Hom. *Υ* 229

ἄκρον ἐπὶ ῥηγμῖνα ἀλὸς πολιοῖο θέεσκον.

They ran over the tops of the breakers of the hoary sea, but here ῥηγμῖσι means the place where the waves break, the shore. 255. νύψοντες: from νίջω. — δρόσφ: frequently used in poetry in the sense of water. 256. ἐκείσε δὴ 'πάνελθε: *come back to the point*. 258 f. The sentence contains two ideas. Iphigenia wants to say that it is a long time since strangers have come, and a long time

since the altar has been stained with blood. 262 f. *There was a hollow cliff, broken out by the constant dashing of the waves, a shelter for the purple fishers*. The πορφύρα, the Latin *purpura murex*, was a shell-fish found in many parts of the Mediterranean and in neighboring waters, and much sought after because of the purple dye which was made from it. The color was commonly known as Tyrian purple, and its great merit was that it would not fade. 264. δισσοὺς: *i.e.* δύο. 266. Cp. Eur. *Ion*, 1166 f. ἐν δ' ἄκροισι βὰς ποσὶ | κῆρυξ ἀνέειπε κτλ. *a herald came on tiptoe and told*, etc. — πορθμεύων ἵχνος: *guiding his steps*. 267. Similarly in Luc. *Vera Hist.* 1. 33 the old man

θάσσουσιν οἶδε. θεοσεβῆς δ' ἡμῶν τις ὧν
 ἀνέσχε χεῖρε καὶ προσηύξατ' εἰσιδὼν·
 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, 270
 δέσποτα Παλαῖμον, ἵλεως ἡμῖν γενοῦ,
 εἴτ' οὖν ἐπ' ἄκταις θάσσετον Διοσκόρω,
 ἢ Νηρέως ἀγάλαθ', ὅς τὸν εὐγενῇ
 ἔτικτε πεντήκοντα Νηρηΐδων χορόν.
 ἄλλος δέ τις μάταιος, ἀνομία θρασύς, 275
 ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους
 θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,
 κλύοντας ὡς θύοιμεν ἐνθάδε ξένους.

asks, τίνες ἄρα ὑμεῖς ἐστε, ὦ ξένοι; πότερον, ἔφη, τῶν ἐναλίων δαιμόνων; κτλ. *Who are you, strangers? Are you sea divinities?* etc.

270. The pious herdsman wishes to secure the goodwill of the two unknown divinities, but he is not very fortunate in his conjectures. If one of them was Palaemon, the other would still be unidentified; and Nereus had fifty daughters, but is not known to have had any sons. 271. The story of Leucothea and Palaemon is connected with the legend of the Golden Fleece. Athamas, king of Thessaly, married as his second wife Ino, who bore him two sons, Learchus and Melicertes. Jealous of her two stepchildren, Phrixus and Helle, Ino tried to bring about their death, but their mother sent them over the sea on a golden-fleeced ram. Athamas then in a frenzy slew Learchus and tried to kill Ino and the infant Melicertes, but with her child Ino leaped into

the sea and the two became sea divinities under the names of Leucothea and Palaemon. The story was used by Euripides in his lost play *Ino*. 273. ἢ: correlative with εἴτε, in place of the regular εἴτε . . . εἴτε. 274. The fifty daughters of Nereus are often alluded to in Greek poetry, e.g. l. 427 ff., also Eur. *Iph. Aul.* 1055 ff.

εἰλισσόμεναι κύκλῳ
 πεντήκοντα κόραι Νηρέως
 γάμον ἐχόρευσαν.

And the fifty daughters of Nereus whirling in circles celebrated the marriage with dances. 275. μᾶταιος: an irreverent fellow. 277. θάσσειν φάραγγ': cp. Eur. *Ion* 91 f.

θάσσει δὲ γυνὴ τρίποδα ἵθδεον
 Δελφίς κτλ.

And a woman of Delphi sits upon the sacred tripod; cp. also our English idiom, "Hardly the muse can sit the headstrong horse," Prior.

ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσι,
 θηρᾶν τε τῇ θεῷ σφάγια τὰπιχώρια. 280
 κὰν τῷδε πέτραν ἄτερος λιπὼν ξένοι
 ἔστη κάρα τε διετίναξ' ἄνω κάτω
 κἄνεστέναξεν ὠλένας τρέμων ἄκρας,
 μαυρίαις ἀλαίωνων, καὶ βοᾷ κυναγὸς ὥς·
 Πυλάδῃ, δέδορκας τήνδε ; τήνδε δ' οὐχ ὀρᾷς 285
 Ἄιδου δράκαιναν, ὥς με βούλεται κτανεῖν
 δευαῖς ἐχίδναις εἰς ἔμ' ἐστομωμένη ;
 ἦ δ' ἐκ χιτῶνων πῦρ πνέουσα καὶ φόνον
 πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν
 ἔχουσα, πέτρων ὄχθον, ὡς ἐπεμβάλη. 290
 οἴμοι κτενεῖ με· ποῖ φύγω ; παρῇν δ' ὀρᾶν
 οὐ ταῦτα μορφῆς σχήματ', ἀλλ' ἡλλάσσετο
 φθογγὰς τε μόσχων καὶ κυνῶν ὑλάγματα,

280. θηρᾶν: depends upon an ἔδοξε which must be understood from the ἔδοξε in 279, although here used in a different sense. — σφάγια τὰπιχώρια: *customary sacrifices*, i.e. for sacrifice in the customary manner. 282. While the herdsmen are watching him Orestes is suddenly attacked with a fit of madness and thinks he sees the Furies. A similar scene occurs in Eur. *Or.* 255-276. 283. ὠλένας τρέμων ἄκρας: *trembling to the tips of his fingers*. ὠλένη properly means the lower arm, but in poetry it is often used for the arm or the hand. 284. κυναγὸς ὥς: i.e. like a huntsman urging on his dogs. 287. *Armed against me with a fringe of dreadful serpents*. 289. πτεροῖς

ἐρέσσει: the movement of the wings readily suggests rowing. In poetry ἐρέσσω may be used of any rapid motion, even of the foot, cp. Eur. *Iph. Aul.* 139 ἴθ' ἐρέσσω σὸν πόδα *go plying thy foot*. The English metaphor is of sailing rather than of rowing, cp. Milton, *Par. Lost*, 5. 266 ff.

"Down thither prone in flight
 He speeds, and through the vast ethereal sky
 Sails between worlds and worlds with steady wing," etc.

290. ὄχθον: terminal acc. 291. This line is quoted by the author of the treatise περὶ Ὑψους (15. 2) to show how real the descriptions of Euripides are. 292. ἡλλάσσετο: *confused*.

χαῖ φάσ' Ἐρωῦς ἰέναι μυκήματα.
 ἡμεῖς δὲ συσταλέντες, ὥς θανούμενοι, 295
 σιγῇ καθήμεθ'· ὁ δὲ χερὶ σπάσας ξίφος,
 μόσχους ὀρούσας ἐς μέσας λέων ὅπως,
 παῖει σιδήρῳ λαγόνας ἐς πλευρὰς ἰείς,
 δοκῶν Ἐρωῦς θεὰς ἀμύνεσθαι τάδε,
 ὥς αἵματηρὸν πέλαγος ἐξανθεῖν ἀλός. 300
 κὰν τῷδε πᾶς τις, ὥς ὀρᾷ βουφόρβια
 πίπτοντα καὶ πορθούμεν', ἐξωπλίζετο,
 κόχλους τε φυσῶν συλλέγων τ' ἐγχωρίους·
 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους
 φαύλους μάχεσθαι βουκόλους ἡγούμεθα. 305
 πολλοὶ δ' ἐπληρώθημεν ἐν μικρῷ χρόνῳ.
 πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθείς,
 στάζων ἀφρῶ γένειον· ὥς δ' ἐσείδομεν

294. χαῖ . . . μυκήματα: *with the noises which they say, etc.* 296. ὁ δέ: *i.e.* Orestes. 298. *Strikes their flanks with the steel, thrusting it into their sides*, cp. n. on l. 243. 299. τάδε: *adv. acc.* 300. ὥς: *equiv. to ὥστε*, as frequently. 301. κὰν τῷδε: often found in poetry in place of the prose ἐν δὲ τούτῳ, *thereupon*, cp. l. 1379. 303. κόχλους: conch-shells were regularly used for trumpets by primitive people living on the seashore. By making a hole in the pointed end of the shell and blowing into it, a loud hollow sound was produced which might be heard some distance away. Conch-shells are still used for trumpets by children on some of the Greek islands, *e.g.* on Myconus. 305. φαύλους μάχεσθαι: *poor hands*

at fighting. 306. πολλοὶ δ' ἐπληρώθημεν: *our ranks were crowded.* 307. μανίας πίτυλον: *his fit of madness*, cp. Eur. *Herc. Fur.* 1189 f.

μαινομένῳ πιτύλῳ πλαγχθεὶς
 ἑκατογκεφάλου βαφαῖς ὕδρας.

In a fit of madness frenzied by the garment dipped in the blood of the hundred-headed hydra. 308. στάζων ἀφρῶ γένειον: *covering his chin with foam*, cp. the description of Agave, who is in a Bacchic frenzy, in Eur. *Bacch.* 1122 f.

ἡ δ' ἀφρὸν ἐξεῖσα καὶ διαστρόφους
 κόρας ἐλίσσουσ', οὐ φρονούσ' ἃ χρὴ φρο-
 νεῖν κτλ.

She frothing and rolling her distorted eyes, not knowing what she ought to know.

προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνον
 βάλλων ἀράσσω· ἄτερος δὲ τοῖν ξένουιν 310
 ἀφρόν τ' ἀπέψη σώματός τ' ἔτημέλει
 πέπλων τε προुकάλυπτεν εὐπήνους ὑφάς,
 καραδοκῶν μὲν τὰπιόντα τραύματα,
 φίλον δὲ θεραπείαισιν ἄνδρ' εὐεργετῶν.
 ἔμφρων δ' ἀνάξας ὁ ξένος πεσήματος 315
 ἔγνω κλύδωνα πολεμίων προσκείμενον
 καὶ τὴν παροῦσαν συμφορὰν αὐτοῖν πέλας,
 ὄμωξέ θ'· ἡμεῖς δ' οὐκ ἀνίμεν πέτροις
 βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
 οὐδ' ἄν τὸ δεινὸν παρακέλευμ' ἠκούσαμεν· 320
 Πυλάδῃ, θανούμεθ', ἀλλ' ὅπως θανούμεθα
 κάλλισθ'· ἔπου μοι, φάσσανον σπάσας χερί.
 ὥς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,
 φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι 325
 ἔβαλλον αὐτούς· εἰ δὲ τοῦσδ' ὥσαϊατο,
 αὖθις τὸ νῦν ὑπέϊκον ἤρασσον πέτροις.

309. ἔσχεν πόνον: *worked his hardest*. 310. βάλλων ἀράσσω: the asyndeton is due to the vividness of the narrative. 311. ἀπέψη: from ἀποψάω, cp. HA. 412; G. 496; B. p. 421; Gl. 320. 312. πέπλων κτλ.: *his delicately woven garments*. ὑφάς πέπλων is used poetically for πέπλον. Cp. also l. 814. 313. τραύματα: a case of metonymy. 315. ἔμφρων: *coming to his senses*. 318. πέτροις: dat. of instrument; but the acc. is also permitted with βάλλω, cp. l. 1376.

320. οὐδ': an adverb. 321. ὅπως θανούμεθα: *see that we die*, etc. ὅπως with the fut. ind. is often thus used in exhortations, GMT. 271, 272. 323. δίπαλτα: *brandished in the two hands*. 326. ἔβαλλον: *kept throwing at them*. That they did not hit them is shown by l. 329. — ὥσαϊατο: from ὠθέω. 327. τὸ νῦν ὑπέϊκον: *the part now yielding*. τὸ ὑπέϊκον sc. μέρος is subject of ἤρασσον. A sing. collective noun may take a pl. verb.

- ἀλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χειρῶν
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλῶν.
 μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα, 330
 κύκλῳ δὲ περιβαλόντες ἐξεκλέψαμεν
 πέτροισι χειρῶν φάσγαν', ἐς δὲ γῆν γόνυ
 καμάτῳ καθεῖσαν. πρὸς δ' ἄνακτα τῆσδε γῆς
 κομίζομέν νιν. ὃ δ' ἐσιδὼν ὅσον τάχος
 ἐς χέρνιβας τε καὶ σφαγεῖ' ἔπεμπέ σοι. 335
 εὖχου δὲ τοιάδ', ὦ νεᾶνί, σοι ξένων
 σφάγια παρῆναι· κἂν ἀναλίσκης ξένους
 τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον
 δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.
 ΧΟ. θανμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ 340
 Ἑλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.
 ΙΦ. εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολῶν·
 τὰ δ' ἐνθάδ' ἡμεῖς οἷα φροντιούμεθα.
 ὦ καρδία τάλαινα, πρὶν μὲν ἐς ξένους
 γαληνὸς ἦσθα καὶ φιλοικτίρμων αἰεί, 345
 ἐς θοῦμόφυλον ἀναμετρομένη δάκρυ,
 Ἑλληνας ἀνδρας ἡνίκ' ἐς χέρας λάβοις.
 νῦν δ' ἐξ ὀνείρων οἶσιν ἡγριώμεθα,

328. μυρίων. The herdsman is inclined to exaggerate. Translate, *For from so many hands*, etc.
 329. θύματ': because sacrifice was the fate in store for them. 330. μόλις: connect with ἐξεκλέψαμεν. 334. ὅσον τάχος: for ὡς τάχιστα, as frequently, cp. l. 1301. 337. παρῆναι: i.e. may have such victims in the future. — ἀναλίσκης: *slay*. 339. δίκας τίνουσα: *paying the penalty for*. 340. The two lines of the chorus serve as a

transition from the speech of the herdsman to that of Iphigenia. This is very common in Greek tragedy, cp. ll. 576, 900, etc. 342. σὺ μὲν: addressed to the herdsman. 343. *There are matters here for me to attend to*. — Exit herdsman to the right. 344. πρὶν: cp. l. 38. 346. ἐς θοῦμόφυλον: *for a man of thy own race*. 347. ἡνίκ': *whenever*, a cond. rel. sentence. 348. ὀνείρων: i.e. the dream told in ll. 44 ff.

δοκοῦς' Ὀρέστην μηκέθ' ἥλιον βλέπεω,
 δύσνουν με λήψεσθ', οἰτινές ποθ' ἤκετε. 350
 καὶ τοῦτ' ἄρ' ἦν ἀληθές, ἥσθόμην, φίλαι·
 οἱ δυστυχεῖς γὰρ τοῖσιιν εὐτυχεστέροις
 αὐτοὶ κακῶς πράξαντες οὐ φρονοῦσιν εὔ.
 ἀλλ' οὔτε πνεῦμα Διόθεν ἦλθε πώποτε,
 οὐ πορθμῖς, ἥτις διὰ πέτρας Συμπληγάδας 355
 Ἑλένην ἀπήγαγ' ἐνθάδ', ἥ μ' ἀπώλεσε,
 Μενέλεών θ', ἵν' αὐτοὺς ἀντετιμωρησάμην,
 τὴν ἐνθάδ' Αὔλιν ἀντιθεῖσα τῆς ἐκεῖ,
 οὐ μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι
 ἔσφαζον, ἱερεὺς δ' ἦν ὁ γεννήσας πατήρ. 360
 οἴμοι· κακῶν γὰρ τῶν τότε οὐκ ἀμνημονῶ,
 ὅσας γενείου χεῖρας ἐξηκόντισα
 γονάτων τε τοῦ τεκόντος, ἐξαρτωμένη,

350. δύσνουν : *hard-hearted*.

351. ἦν : the imperfect may be used to express a fact just recognized as such by the speaker, cp. GMT. 39. 355. The language used is poetical. Both breeze and boat would be necessary. — οὐ : used in place of the regular οὔτε. For οὔτε . . . οὐ cp. Eur. *Med.* 1348 ff.

ὅς οὔτε λέκτρων νεογάμων ὀνήσομαι,
 οὐ παῖδας, οὐς ἔφουσα κάζεθρεψάμην
 ἔξω προσειπεῖν ζῶντας κτλ.

I shall not enjoy my new marriage, nor shall I be able to address alive the children whom I begat and reared. — διὰ : with acc. often means *through* in poetry. 357. Μενέλεων : pronounced as three syllables by synizesis. — ἀντετιμωρησάμην : for the

mood cp. GMT. 333. With this line cp. 440 ff. In a late version of the story Menelaus and Helen go to the land of the Taurians to seek Orestes and are there sacrificed to Artemis by Iphigenia (Ptol. *Heph.* apud Phot. 4 p. 318, ed. Roulez p. 23). This was a late invention, however, and was unknown to Euripides. 358. Αὔλιν : cp. Αὔλιδα l. 26. 359. ὥστε : for ὡς, *like*. 362. Ποῶν many times I stretched forth my hands towards my father's chin, etc. Verbs of aiming at, touching, etc., take the gen., hence γενείου. It was customary for a suppliant to throw one arm about the knees of the person supplicated and to stretch up the other towards his face.

λέγουσα τοιάδ'· ὦ πάτερ, νυμφεύομαι
 νυμφεύματ' αἰσχροῦ πρὸς σέθεν· μήτηρ δ' ἐμέ 365
 σέθεν κατακτείνοντος Ἀργεΐαί τε νῦν



Sacrifice of Iphigenia
 (From a Pompeian wall-painting)

ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν
 μέλαθρον· ἡμεῖς δ' ὀλλύμεσθα πρὸς σέθεν.
 Ἄιδης Ἀχιλλεύς ἦν ἄρ', οὐχ ὁ Πηλέως,
 ὃν μοι προτείνας πόσῳ, ἐν ἄρμάτων μ' ὄχοις 370
 ἐς αἵματηρὸν γάμῳ ἐπόρθημευσας δόλω.

364. Cp. Eur. *Iph. Aut.* 463 f., where Iphigenia says

ὦ πάτερ, ἀποκτενεῖς με; τοιοῦτους γάμους
 γήμειας αὐτὸς κτλ.

*Father, will you slay me? May you
 yourself make such a marriage,*
 etc. 365. πρὸς σέθεν: i.e. ὑπὸ σοῦ.

367. ὑμνοῦσιν: i.e. at Argos. — αὐ-
 λεῖται: resounds with the music of
 the flute. 369. Ἄιδης Ἀχιλλεύς ἦν:
 cp. Eur. *Iph. Aut.* 461

Ἄιδης νιν ὡς εἴκε νυμφέσσει τάχα.

*Hades as it seems will quickly wed
 her.* 370. ἐν ἄρμάτων ὄχοις: for
 the prose ἐν ἄρματι; cp. l. 214 ff.

ἐγὼ δὲ λεπτῶν ὄμμα διὰ καλυμμάτων
 ἔχουσ', ἀδελφόν τ' οὐκ ἀνελόμην χεροῖν,
 ὃς νῦν ὄλωλεν, οὐ κασιγνήτη στόμα
 συνήψ' ὑπ' αἰδοῦς, ὡς ἰοῦσ' ἐς Πηλέως 375
 μέλαθρα· πολλὰ δ' ἀπεθέμην ἀσπάσματα
 ἐσαῦθις, ὡς ἤξουσ' ἐς Ἄργος αὖ πάλιν.
 ὦ τλήμον, εἰ τέθηκας, ἐξ οἶων καλῶν
 ἔρρεις, Ὅρέστα, καὶ πατρὸς ζηλωμάτων.
 τὰ τῆς θεοῦ δὲ μέμφομαι σοφίσματα, 380
 ἥτις βροτῶν μὲν ἦν τις ἄψηται φόνου,
 ἥ καὶ λοχείας ἥ νεκροῦ θίγῃ χεροῖν,
 βωμῶν ἀπείργει, μυσαρὸν ὡς ἡγουμένη,
 αὐτὴ δὲ θυσίαις ἡδεται βροτοκτόνοις.
 οὐκ ἔσθ' ὅπως ἔτικτεν ἡ Διὸς δάμαρ 385
 Λητῶ τοσαύτην ἀμαθίαν. ἐγὼ μὲν οὖν
 τὰ Ταντάλου θεοῖσιν ἐστιάματα
 ἄπιστα κρίνω, παιδὸς ἡσθῆναι βορᾶ.
 τοὺς δ' ἐνθάδ', αὐτοὺς ὄντας ἀνθρωποκτόνους,

372. ὄμμα κτλ.: *looking through my delicate veil*, i.e. at the time she left her home in Argos. As a bride she was naturally veiled. 374. στόμα: *lips*. 376. *Many embraces did I store up for a future time*, etc. 379. *ζηλωμάτων*: *envied fortunes*, sc. οἶων from the preceding line. 380. θεοῦ: i.e. Artemis. 381. ἥτις: *of one who*. 385. οὐκ ἔσθ' ὅπως: *it isn't possible that*, etc. 386. τοσαύτην ἀμαθίαν: i.e. *a being of such ignorance*. She means that if the goddess is pleased with human sacrifice, she is acting contrary to her

own laws which forbid murderers and other polluted persons to take part in religious ceremonies. 387. Cp. n. on l. 1. Euripides often makes his characters express disbelief in the old stories, e.g. *Troad.* 971 ff., where the story of the judgment of Paris is doubted. 388. παιδός: i.e. Pelops. The story was that Demeter ate part of his shoulder which was afterwards restored in ivory by Poseidon. Pindar, *Ol.* 1. 37 ff., declares his disbelief in the whole story. 389. τοὺς δ' ἐνθάδ': i.e. the Taurians.

ἐς τὴν θεὸν τὸ φαῦλον ἀναφέρειν δοκῶ· 390
οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν.

ΧΟ. κῦάνεαί κῦάνεαί σύνοδοί θαλάσσας, στρ. α'
ἰν' οἷστρός ὁ ποτῶμενος Ἀργόθεν
ἄξενον ἐπ' οἶδμα διέπέρασε πόρτῳ 395
Ἀσιήτιδα γαίαν
Εὐρώπας διαμεΐψας.
τίνες ποτ' ἄρα τὸν εὐδρόν δονακόχλοα

390. *Attribute their own wickedness to the goddess.* 391. Cf. Eur. Frag. 294

εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί,
If the gods do anything shameful they are not gods.— Iphigenia remains on the scene during the first stasimon, awaiting the arrival of the prisoners.

Στάσιμον Πρῶτον 392-466.

The First Stasimon consists of two strophes and antistrophes followed by a series of anapaests as the two prisoners are seen approaching. The greater part of the ode is devoted to speculation about the strangers. They ask (στρ. α'): "Who are these men and whence have they come?" then (ἀντ. α'), "Have they come in search of wealth?" (στρ. β'), "How did they pass the Symplegades and the stormy shores of Thrace and reach this land?" (ἀντ. β'), "Would that Helen might come here in like manner and be sacrificed!" Then, with

a thought of their own condition, they end with a wish that they might be rescued from their slavery. 392. κῦάνεαι: for the repetition cp. n. on l. 138. — σύνοδοι: *straits*. 394. ἰν': adv., *where*. — οἷστρος κτλ.: to enter the Euxine Sea a ship would have to pass through the Bosphorus, and the thought of this passage suggests at once the story of Io. Io, beloved by Zeus, was transformed by Hera into a white heifer and driven by a gadfly from Europe to Asia and then to Egypt. The crossing into Asia was made at the Bosphorus, which the poets declared got its name from this incident. 395. ἐπ': *over*, cp. ll. 409 and 417. — διεπέρασε: *causative, made to cross*, cp. l. 215. 399 ff. 'Have they come from Sparta, or from Thebes?' The Eurotas is the stream which flowed past Sparta, and the fountain of Dirce was one of the chief springs of Thebes. The Chorus have no reason for supposing that the young men come from either city, and use Sparta and Thebes merely as types

λιπόντες Εὐρώταν	400
ἢ ρεύματα σέμνὰ Δίρκας	
ἔβασαν ἔβασαν ἄμικτον αἶαν, ἔνθα κούρα	
Δία τέγγει	
βάμους καὶ περικίονας	405
ναούς αἶμα βρότείον ;	
ἢ ροθίοις εἰλατίγαις δικρότοισι κώπαις	ἀντ. α'
ἔστειλαν ἐπὶ πόντια κύματα	
ναῖον ὄχημα λινόποροισί τ' αὐραῖς,	410
φιλόπλουτον ἄμιλλαν	
αὔξοντές μελάθροισιν ;	
φίλα γὰρ ἐλπίς αἰεὶ γένετ' ἐπὶ πῆμασιν	
ἄπληστος ἀνθρώποις,	415
ὄλβον βάρος οἱ φέρονται	
πλάνητες ἐπ' οἶδμα πόλεις τε βάρβαρους περῶντες	
κείνῃ δόξα.	
γνώμα δ' οἷς μὲν ἀκαίρος ὄλ-	420

of Greek cities. — The marshy Eurrotas is often alluded to by Euripides and by other poets, cp. Eur. *Hel.* 349 f. τὸν ὑδρόεντα δόνακι χλωρὸν | Εὐρώταν *the marshy Eurotas green with reeds*, cp. also Eur. *Hel.* 208 f., 493, *Iph. Aut.* 178 f., etc.

402. ἄμικτον: i.e. a land with which men do not have intercourse, *an uncivilized land*. 404. κούρα Δία: i.e. Artemis. 407 ff. 'Have they, with their splashing oars of fir striking the water on either side, and with favorable breezes, driven their vessel over the waves of the sea, making a still

greater struggle for wealth in their homes?' Cp. Crit. App. 409. ἔστειλαν: cp. Crit. App. 410. ναῖον ὄχημα: i.e. ναῦν, cp. Eur. *Med.* 1122 ναῖαν . . . ἀπήνην. — Ancient ships were often propelled by both oars and sails. 416. ὄλβον βάρος οἱ: the order in prose would be οἱ ὄλβου βάρος. 417. πόλεις: acc. of limit of motion. 419. κεινῇ: prose κενῇ. 420 f. 'Unreasonable are the thoughts of wealth which come to some men, to others they come in moderation.' For οἷς μὲν . . . τοῖς δέ cp. HA. 654 d; G. 1023, 2.

βού, τοῖς δ' ἐς μέσον ἤκει.

πῶς πέτρας τὰς σὺνδρομάδας, στρ. β'
 πῶς Φινειδάς αὐπνους
 ἀκτὰς ἐπέρασαν
 παρ' ἄλιον αἰγιάλῳ ἐπ' Ἀμφιτρίτας 425
 ῥοθίῳ δραμόντες,
 ὁπὺ πέντήκοντα κορὰν
 Νηρήδων πόσι χοροὶ
 μέλπουσιν ἐγκυκλίῳις,
 πλήσι στίοισι πνοαῖς, 430
 συρίζοντων κατὰ πρύμναν
 εὐνάῳι πῆδαλῳιν
 αὐραισῖν νοτιάῳις
 ἧ πνέμασί Ζεφύρου,
 τὰν πολυόρνιθον ἐπ' αἶαν, 435

423. Φινειδάς . . . ἀκτὰς: Phineus was the blind king of Salmydessus in eastern Thrace, who was tormented by the Harpies until the Argonauts drove them away. His shores are called αὐπνους because of the frequent storms in that vicinity. 425 f. *Ὑρον* the splashing waves of *Amphitrite*, cp. Eur. *Hel.* 1117

πεδία βαρβάρῳ πλάτῃ
 ὅς ἐδραμε ῥόθια,

Who with foreign oar hastened over
 the splashing plain. 430. πνοαῖς:
 connect with δραμόντες in 426.
 432. εὐναῳιν: guiding. 433 f. South-
 erly and westerly winds would be
 needed to bring the ship to the

country of the Taurians. 435 ff. The
 poet has in mind the island of Leuce,
 cp. Paus. 3. 19. 11 ἔστιν ἐν τῷ Εὐξείνῳ
 νήσος κατὰ τοῦ Ἰστροῦ τὰς ἐκβολὰς
 Ἀχιλλέως ἱερά· ὄνομα μὲν τῇ νήσῳ
 Λευκή, περίπλους δὲ αὐτῇ σταδίων
 εἴκοσι, δασεῖα δὲ ὕλη πάντα καὶ πλήρης
 ζῳων ἀγρίων καὶ ἡμέρων, καὶ ναὸς
 Ἀχιλλέως καὶ ἄγαλμα ἐν αὐτῇ. *There*
is in the Euxine, near the mouth of
the Danube, an island sacred to
Achilles. Its name is Leuce, and it
is twenty furlongs around it. It is
thickly wooded and full of wild and
domestic animals. There is a temple
and a statue of Achilles there. No
man was allowed to live on the island,
which was the home of numerous

λευκὰν ἀκτάν, Ἀχιλλῆος
 δρόμους κάλλισταδίους,
 ἀξιών κατὰ πόντον;

εἴθ' εὐχαΐσιν δέσποσύνοις ἀντ. β'
 Ληδὰς Ἑλένα φίλ᾽ ἀπαῖς 440
 ἐλθούσα τύχῃ τὰν
 Τρῳάδα λιπούσα πόλιν, ἔν' ἀμφὶ χαίτῃ
 δρόσον αἱματηρὰν
 εἰλιχθείσα λαιμοτόμῳ
 δέσποινας χερὶ θάνοι 445
 πόιν' ἀδ' ἀντιπάλους.
 ἦδιστ' ἂν τήνδ' ἀγγελίαν
 δεξαίμεσθ', Ἑλλάδος ἐκ γᾶς
 πλώτῃρων εἴ τις ἔβᾳ,
 δούλειδ' ἐμέθεν 450
 δειλαῖας πάνσιπυονός·
 καὶ γὰρ ὀνείροις συμβαίη
 δόμοις πόλει τε πατρώῃ
 τερπνῶν ὕμνων ἀπολαύ-

sea birds. Sailors believed that at night Achilles and Helen roamed over the island chanting lines of Homer in a loud voice, cp. Philo. *Heroic*. 19. 16 f.; cp. also Eur. *Andr.* 1260 ff.

439. *δεσποσύνοις*: for *δεσποσύνης*, cp. *κούρα Δία* 403; *in answer to my mistress's prayers*. 440. Cp. on l. 357. 442. *That with the deadly water sprinkled about her hair she may die beneath the sacrificial hand*

of my mistress. 444. *εἰλιχθείσα*: used after the analogy of verbs which take two accusatives, hence *δρόσον* in 443. — *λαιμοτόμῳ*: like *αἱματηρὰν* in 443 is used metaphorically. Iphigenia did not actually perform the sacrifice. That was done by attendants. cp. l. 40. 446. *ἀντιπάλους*: i.e. in retribution for the misfortunes of Iphigenia of which she had been the cause. 452. *συμβαίη*: *may it be my lot*.

ἔιν, κοινῶν χάριν ὄλβῳ.

455

ἀλλ' οἶδε χέρας δεσμοῖς δίδυμοι
συνερεισθέντες χωροῦσι, νέον



Orestes and Pylades before Iphigenia

(From a sarcophagus in the Villa Albani)

πρόσφαγμα θεᾶς · σιγᾶτε, φίλοι.
τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ
ναοῖσι πέλας τάδε βαίνει ·
οὐδ' ἀγγελίας ψευδεῖς ἔλακεν
βουφορβὸς ἀνὴρ.
ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως ·
πόλις ἤδε τελεῖ, δέξαι θυσίας,

460

455. **χάριν**: in apposition with the accusative idea conveyed by **ἀπολαύειν**, cp. HA. 626; G. 915; B. 318; Gl. 539. 456. The approach of the prisoners is hailed with a series of anapaests. At the same time, several attendants enter from the temple. Some of these are sent back at l. 470; others remain as a

guard, but at a distance, so that they do not overhear the conversation. Iphigenia addresses these men at l. 638 and dismisses them at l. 725. 461. **ἔλακεν**: *utter*. The word properly means to *shout*, but it is often used in tragedy with the meaning it has here. 463. **πότνι'**: *i.e.* Artemis. — **τάδ'**: *these rites*.

ἄς ὁ παρ' ἡμῖν
νόμος οὐχ ὁσίας ἀναφαίνει.

465

ΙΦ. εἶεν·

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχῃ



Orestes and Pylades before Iphigenia
(From a Pompeian wall-painting)

φροντιστέον μοι. μέθετε τῶν ξένων χέρας,
ὡς ὄντες ἱεροὶ μηκέτ' ὦσι δέσμιοι.
ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε

470

465 f. ὁ παρ' ἡμῖν νόμος : *i.e.* Greek law. The Chorus were Greek maidens.

Ἑπεισόδιον Πρῶτον 467-1088.

Enter Orestes and Pylades at the right with their hands bound behind them. A number of Taurians accom-

pany them. 467. τὰ τῆς θεοῦ κτλ. : said by Iphigenia to herself. — ὡς . . . ἔχῃ : is an object clause in place of the regular ὅπως with the fut. ind. The construction is a Homeric reminiscence, cp. GMT. 347. 468. μέθετε : addressed to the Taurians who had brought in the prisoners. 470 f. Ad-

ἃ χρὴ 'πὶ τοῖς παροῦσι καὶ νομίζεται.
φεῦ·

τίς ἄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτε
πατήρ τ', ἀδελφή τ', εἰ γεγῶσα τυγχάνει;
οἷων στερεῖσα διπτύχων νεανιῶν

ἀνάδελφος ἔσται. τὰς τύχας τίς οἶδ' ὅτῳ 475

τοιαῖδ' ἔσονται; πάντα γὰρ τὰ τῶν θεῶν
ἐς ἀφανὲς ἔρπει, κοῦδὲν οἶδ' οὐδεὶς σαφῶς·

ἣ γὰρ τύχη παρήγαγ' ἐς τὸ δυσμαθές.

πόθεν ποθ' ἦκετ', ὦ ταλαίπωροι ξένοι;

ὥς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, 480

μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ' αἰεὶ κάτω.

OP. τί ταῦτ' ὁδύρη, καπὶ τοῖς μέλλουσι νῶν

dressed to the temple attendants who were standing near. — ἴσω: cp. n. on l. 65.

471. *What is needful for our present sacrifice, and customary.*

The attendants performed the actual sacrifice, cp. i. 40. 472 ff. Iphigenia soliloquizes. She imagines the two young men to be brothers, and naturally thinks of the brother whom she believes she has lost. She does not address them directly until l. 479. 475. *τύχας*: obj. of οἶδ'. This is in accord with the regular Greek idiom which prefers to make the noun the obj. of the main verb rather than the subj. of the subordinate verb. 476 f. *All the acts of the gods move on invisibly and no one knows anything clearly*, cp. Solon, Frag. 16 (Hiller): πάντῃ δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισιν *the purpose of the*

gods is in every way invisible to men. Cp. also Eur. *Alc.* 785 f.

τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, κἄστ' οὐ διδακτὸν οὐδ' ἀλλισκεται τέχνη.

How chance invisible will come about is neither to be taught nor yet found out by science. 478. *παρήγαγ'*: *leads us astray*, gnostic aorist. 480. *ὥς*: explains *ταλαίπωροι*, i.e. I call you wretched because, etc. — *διὰ μακροῦ*: *a long journey*. 481. *κάτω*: i.e. in Hades, cp. Milton, *Par. Lost* 4. 533 ff.

Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures; for long woes are to succeed.

482. *μέλλουσι*: sc. *γενήσεσθαι*. — With *λυπεῖς* understand *νῶ*, i.e. *and annoy us over and above the misfortunes which are going to befall us.*

κακοῖσι λυπεῖς, ἥτις εἰ ποτ', ὦ γύναι ;
 οὔτοι νομίζω σοφόν, ὅς ἂν μέλλων θανεῖν
 οἶκτῳ τὸ δεῖμα τοῦλέθρου νικᾶν θέλῃ, 485
 οὐδ' ὅστις Ἄιδην ἐγγὺς ὄντ' οἰκτίζειται,
 σωτηρίας ἀνελπισ· ὥς δὲ ἔξ ἐνὸς
 κακῷ συνάπτει, μωρίαν τ' ὀφλισκάνει
 θνήσκει θ' ὁμοίως· τὴν τύχην δ' ἔαν χρεῶν.
 ἡμᾶς δὲ μὴ θρῆναι σύ· τὰς γὰρ ἐνθάδε 490
 θυσίας ἐπιστάμεσθα καὶ γιγνώσκομεν.

ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένους
 Πυλάδης κέκληται ; τόδε μαθεῖν πρῶτον θέλω.

ΟΡ. ὅδ', εἴ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

ΙΦ. ποίας πολίτης πατρίδος Ἑλληνος γεγώς ; 495

ΟΡ. τί δ' ἂν μαθοῦσα τόδε πλέον λάβοις, γύναι ;

ΙΦ. πότερον ἀδελφῷ μητρός ἔστον ἐκ μιᾶς ;

484. θανεῖν : note the tense, GMT.

74. Cp. Eur. *Ion* 760

εἰρήσεται σοι, καὶ θανεῖν μέλλω διπλῇ.

You shall be told even if I am going to die twice for it ; cp. also Eur. *El.*

17. 486. Ἄιδην : death. 487 f. δὲ ἔξ ἐνός κτλ. : makes two evils out of one, i.e. he makes himself ridiculous and loses his life, too. — συνάπτω is more properly used in Eur. *Hipp.*

515

συνάψαι τ' ἐκ δυοῖν μιαν χάριν.

489. ἔαν : let alone. 491. There is no real difference here in meaning between ἐπιστάμεσθα and γιγνώσκομεν. It is simply a case of poetic redundancy. 492. In l. 249 Iphigenia had learned from the herds-

man that one of the strangers was called Pylades ; cp. also 285 and 321.

— The long στιχομυθία, or dialogue in single lines, which follows is introduced here, as often, with two lines. H. Patin, *Euripide*, Vol. 2, p. 103, says of this scene, 'Ce dialogue . . . me semble d'une beauté incomparable.' 494. 55' : he, pointing to him. — ἐν ἡδονῇ : ἡδύ. 495. πατρίδος : might be used of a state or city as well as of a country.

496. πλέον : connect with τί.

497. Foiled in her first attempt, Iphigenia adopts another line of inquiry. Acting on the hint given here, Goethe in his *Iphigenie* (Act 2, Sc. 2) makes Pylades declare that they are brothers from Crete.

- OP. φιλότῃτί γ' ἐσμέν, οὐ κασιγνήτω γένει.
 IΦ. σοὶ δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ ;
 OP. τὸ μὲν δίκαιον δυστυχεῖς καλοῖμεθ' ἄν. 500
 IΦ. οὐ τοῦτ' ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.
 OP. ἀνώνυμοι θανόντες οὐ γελώμεθ' ἄν.
 IΦ. τί δὲ φθονεῖς τοῦτ' ; ἢ φρονεῖς οὕτω μέγα ;
 OP. τὸ σῶμα θύσεις τοῦμόν, οὐχὶ τοῦνομα.
 IΦ. οὐδ' ἂν πόλιν φράσειας ἥτις ἐστί σοι ; 505
 OP. ζητεῖς γὰρ οὐδὲν κέρδος, ὥς θανουμένῃ.
 IΦ. χάριν δὲ δοῦναι τήνδε κωλύει τί σε ;
 OP. τὸ κλεινὸν Ἄργος πατρίδ' ἐμὴν ἐπεύχομαι.
 IΦ. πρὸς θεῶν ἀληθῶς, ὦ ξέν', εἰ κεῖθεν γεγώς ;
 OP. ἐκ τῶν Μυκηνῶν γ', αἶ ποτ' ἦσαν ὀλβιαί. 510
 IΦ. φυγὰς δ' ἀπήρας πατρίδος, ἢ ποίᾳ τύχῃ ;

500. τὸ δίκαιον : used adverbially, *justly*. 501. τοῦτο μὲν κτλ. : *attribute that to chance*. 502. οὐ γελώμεθ' ἄν : Orestes means that he will not give the priestess the satisfaction of knowing that she is sacrificing a king's son. 503. φρονεῖς οὕτω μέγα : *are you so proud as that?* 504. τὸ σῶμα . . . οὐχὶ τοῦνομα : Euripides is fond of such antitheses, cp. *Or.* 390 τὸ σῶμα φροῦδον· τὸ δ' ὄνομ' οὐ λέλοιπέ με *ruined is my body, but my name has left me not*. 506. οὐδὲν κέρδος : *i.e.* ὅπερ οὐδὲν κέρδος ἐστὶν ἐμοὶ ὥς θανουμένῃ. 507. The word χάριν has its effect. Orestes out of politeness is now forced to make some reply, and so tells her the name of the district in Greece from which he comes, and then, seeing her surprise, the name

of his native city. 510. Μυκηνῶν : Mycenae, the traditional capital of the Pelopid kings, now a mass of ruins, lies on a ridge at the north-eastern corner of the Argolic plain. It was excavated by Schliemann, who found in the so-called shaft graves, within the citadel, objects of gold in such abundance as to justify the epithet "golden" applied by the ancient poets to Mycenae. It was the center of the civilization known as "Mycenaean," which was widely spread through Greece, Crete, and the islands of the Aegean as early as 1500 B.C. — ποτ' ἦσαν ὀλβιαί : *i.e.* now no longer so because of the misfortunes of Agamemnon and his family. 511. ἀπήρας : from ἀπαίρω. *Have you come*, etc.

- OP. φεύγω τρόπον γε δή τιν' οὐχ ἐκὼν ἐκὼν. 512
 IΦ. καὶ μὴν ποθινός γ' ἦλθες ἐξ Ἀργους μολών. 515
 OP. οὐκουν ἐμαντῶ γ'· εἰ δὲ σοί, σὺ τοῦτ' ἔρα. 516
 IΦ. ἄρ' ἂν τί μοι φράσειας ὧν ἐγὼ θέλω ; 513
 OP. ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας. 514
 IΦ. Τροίαν ἴσως οἶσθ', ἧς ἀπανταχοῦ λόγος. 517
 OP. ὡς μήποτ' ὠφελόν γε μηδ' ἰδὼν ὄναρ.
 IΦ. φασὶν νιν οὐκέτ' οὔσαν οἴχεσθαι δορί.
 OP. ἔστιν γὰρ οὕτως οὐδ' ἄκραντ' ἠκούσατε. 520
 IΦ. Ἑλένη δ' ἀφίεται δῶμα Μενέλεω πάλιν ;
 OP. ἦκει, κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινι.
 IΦ. καὶ ποῦ 'στι ; καὶ μοι γάρ τι προυφείλει κακόν.
 OP. Σπάρτη ξυνοικεῖ τῷ πάρος ξυνευνέτη.
 IΦ. ὦ μῖσος εἰς Ἑλληνας, οὐκ ἐμοὶ μόνῃ. 525
 OP. ἀπέλαυσα καὶ γὰρ δὴ τι τῶν κείνης γάμων.

512. οὐχ ἐκὼν ἐκὼν : he means that both are true. Euripides is fond of such an oxymoron, as in *Alc.* 521 ἔστιν τε οὐκέτ' ἔστιν.

515. ποθινός : cp. Eur. *Hel.* 540 ὦμοι, πόθ' ἦξεις ; ὡς ποθινὸς ἂν μολούς alas ! when wilt thou come ? How thou wouldst come desired. Iphigenia means that she has been eager for a man to come from Argos so that she might have a chance to carry out her plan. Orestes, of course, knows nothing of these motives and thinks she wants to slay him. 516. ἔρα : take your pleasure in it. 514. ὡς ἐν παρέργῳ κτλ. : as a trifle compared with, etc. 518. ὄναρ : used adverbially. 519. οἴχεσθαι δορί : i.e. has been destroyed in war, cp. Goethe's *Iphigenie*, Act 2, Sc. 2.

Die hohe Stadt, die zehen lange Jahre Dem ganzen Heer der Griechen widerstand,

Liegt nun im Schutte, steigt nicht wieder auf.

522. τινι : dat. of disadvantage.

523. προυφείλει : the subj. is Ἑλένη understood. Iphigenia means that Helen has not paid for the evil which she has done her and therefore owes a certain amount of atonement. This is the familiar Greek idea of wrongdoing and punishment. We should say, "I, too, owe her a grudge."

524. πάρος : i.e. προτέρῳ. 525. μῖσος : abomination. By going to Troy Helen became the cause of all Iphigenia's troubles, cp. 356. 526. Said in a tone of bitterness.

- ΙΦ. νόστος δ' Ἀχαιῶν ἐγένεθ', ὡς κηρύσσεται ;
 ΟΡ. ὡς πάνθ' ἅπαξ με συλλαβοῦς' ἀνιστορεῖς.
 ΙΦ. πρὶν γὰρ θανεῖν σε, τοῦτ' ἐπαυρέσθαι θέλω.
 ΟΡ. ἔλεγχ', ἐπειδὴ τοῦδ' ἐρᾶς· λέξω δ' ἐγώ. 530
 ΙΦ. Κάλχας τις ἦλθε μάντις ἐκ Τροίας πάλιν ;
 ΟΡ. ὄλωλεν, ὡς ἦν ἐν Μυκηναίοις λόγος.
 ΙΦ. ὦ πότνι', ὡς εὖ. τί γὰρ ὁ Λαέρτου γόνος ;
 ΟΡ. οὐπω νεόσθηκ' οἶκον, ἔστι δ', ὡς λόγος.
 ΙΦ. ὄλοιτο, νόστου μήποτ' ἐς πάτραν τυχών. 535
 ΟΡ. μηδὲν κατεύχου· πάντα τὰκείνου νοσεῖ.
 ΙΦ. Θέτιδος δ' ὁ τῆς Νηρηΐδος ἔστι παῖς ἔτι ;
 ΟΡ. οὐκ ἔστιν· ἄλλως λέκτρ' ἔγημ' ἐν Αὐλίδι.
 ΙΦ. δόλια γάρ, ὡς ἴσασιν οἱ πεπονθότες.
 ΟΡ. τίς εἰ ποθ' ; ὡς εὖ πυνθάνη τάφ' Ἑλλάδος. 540
 ΙΦ. ἐκεῖθ' εἰμι· παῖς ἔτ' οὐδ' ἀπωλόμην.
 ΟΡ. ὀρθῶς ποθεῖς ἄρ' εἰδέναι τὰκεῖ, γύναι.
 ΙΦ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν ;

528. *How you do ask me everything at once!* 529. *I.e.* I want to learn as much as possible while I have an opportunity. 531. Helen, Calchas, and Odysseus were responsible for the sacrifice at Aulis, — Helen by causing the Trojan War, Calchas by declaring that Iphigenia must be slain, and Odysseus by enticing her to Aulis on the pretense that she was to be married to Achilles. It is natural that she should rejoice at the misfortunes of these enemies, cp. ll. 8, 16, 24, etc. 533. γόνος: subj. of ἔπαθε, or some similar word, understood, cp. 543 and 576. Translate freely, *What about the son of*

Laertes? 535. πάτραν: common in poetry, for πατρίδα. 536. πάντα κτλ.: *all his affairs are in evil plight.* Orestes has in mind the doings of the suitors at Ithaca. 538. ἄλλως λέκτρ' ἔγημ': *to no purpose did he make the marriage.* Of course, no marriage was celebrated at Aulis. Orestes simply means that the sacrifice of Iphigenia was in vain. 539. δόλια: *sc.* λέκτρα. — γάρ: explains ἄλλως. — οἱ πεπονθότες: Iphigenia has herself in mind, but hides her meaning under the indefinite plural. 540. πυνθάνη: *inquire about.* 541. ἀπωλόμην: *disaster came upon me, intentionally vague.* 543. λέγουσ': cp. n. on 87.

- OP. τίς ; οὐ γὰρ ὄν γ' ἐγῶδα τῶν εὐδαιμόνων.
 IΦ. Ἀτρέως ἐλέγετο δὴ τις Ἀγαμέμνων ἀναξ. 545
 OP. οὐκ οἶδ' ἄπελθε τοῦ λόγου τούτου, γύναι.
 IΦ. μὴ πρὸς θεῶν, ἀλλ' εἴψ', ἵν' εὐφρανθῶ, ξένε.
 OP. τέθνηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα.
 IΦ. τέθνηκε ; ποία συμφορᾷ ; τάλαιν' ἐγώ.
 OP. τί δ' ἐστέναξας τοῦτο ; μὴν προσῆκέ σοι ; 550
 IΦ. τὸν ὄλβον αὐτοῦ τὸν πάροιθ' ἀναστένω.
 OP. δεινῶς γὰρ ἐκ γυναικὸς οἴχεται σφαγεῖς.
 IΦ. ὦ πανδάκρυτος ἢ κτανοῦσα χῶ θανών.
 OP. παῦσαί νυν ἤδη μῆδ' ἐρωτήσης πέρα.
 IΦ. τοσόνδε γ', εἰ ζῇ τοῦ τάλαιπῶρου δάμαρ. 555
 OP. οὐκ ἔστι· παῖς νιν ὄν ἔτεχ', οὗτος ὤλεσεν.
 IΦ. ὦ συνταραχθεῖς οἶκος. ὥς τί δὴ θέλων ;
 OP. πατὴρ θανόντος τήνδε τιμωρούμενος.
 IΦ. φεῦ·
 ὥς εὖ κακὸν δίκαιον εἰσεπράξατο.
 OP. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δίκαιος ὢν. 560
 IΦ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον ;
 OP. λέλοιπεν Ἠλέκτραν γε παρθένον μίαν.

545. Ἀτρέως : pronounced as two syllables by synizesis. 546. Orestes naturally does not want to repeat the tragic story, and the more reluctant he is to tell it, the more eager Iphigenia becomes to hear it. 548. πρὸς : an adv., besides. 550. τοῦτο : cognate acc. — μὴν : introduces a question which expects the answer 'no.' *It can't concern you, can it?* 552. δεινῶς : foully. — γυναικός : may mean either wife or woman. Iphigenia

does not really know which is meant until l. 558. 555. τοσόνδε : i.e. only so much. 558. Cp. Soph. O. T. 106f., τοῦτο θανόντος . . . τοὺς αὐτοῖν-τας . . . τιμωρεῖν to take vengeance upon his murderers for his death. 559. φεῦ : the exclamation has no metrical value. 560. οὐ : goes with εὐτυχεῖ. Orestes had carried out the commands of Apollo and slain his mother, but he is far from happy.

- ΙΦ. τί δέ; σφαγείσης θυγατρὸς ἔστι τις λόγος;
 ΟΡ. οὐδεὶς γε, πλὴν θανούσαν οὐχ ὀρᾶν φάος.
 ΙΦ. τάλαιν' ἐκεῖν' ἡ χῶ κτανὼν αὐτὴν πατὴρ. 565
 ΟΡ. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.
 ΙΦ. ὁ τοῦ θανόντος δ' ἔστι παῖς Ἄργει πατρός;
 ΟΡ. ἔστ', ἄθλιός γε, κοῦδαμοῦ καὶ πανταχοῦ.
 ΙΦ. ψευδεῖς ὄνειροι, χαίρετ'· οὐδὲν ἦτ' ἄρα.
 ΟΡ. οὐδ' οἱ σοφοὶ γε δαίμονες κεκλημένοι 570
 πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.
 πολὺς ταραγμὸς ἔν τε τοῖς θεοῖς ἐν
 καὶ τοῖς βροτείοις· ἐν δὲ λυπεῖται μόνον,
 ὅτ' οὐκ ἄφρων ὦν μάντεων πεισθεὶς λόγοις
 ὄλωλεν ὥς ὄλωλε τοῖσιν εἰδόσιν. 575
 ΧΟ. φεῦ φεῦ· τί δ' ἡμεῖς οἳ τ' ἐμοὶ γεννήτορες;

565. Cp. 553. 566. ἄχαριν: modifies χάριν, which also has its adverbial or prepositional force, and governs γυναικός. Translate: *For the graceless sake of an evil woman she died.* The expression χάρις ἄχαρις is Aeschylean, cp. *Agam.* 1545 and *Prom.* 545. In *Phoen.* 1757 Euripides uses χάριν ἀχάριτον. 569. The news that Orestes is alive is enough for Iphigenia. Her evil dreams of the night before are now known to be false. 570. Orestes means that if she has been deceived by dreams, he has been deceived by gods, and that, too, when he has obeyed their commands. This is what makes him feel the wrong so keenly. The apparent injustice of

the gods to men is a favorite theme with Euripides, cp. 711 ff.; also *Troad.* 469 ff., and *Herc. Fur.* 339-347, where Amphitryon complains of the injustice of Zeus. With this cp. *Cycl.* 355. Cp. also Shakespeare, *King Lear*, Act 4, Sc. 1

As flies to wanton boys, are we to the gods,—

They kill us for their sport.

574. ὅτ' οὐκ ἄφρων κτλ.: equivalent to an infinitive clause in apposition with ἔν. The one thing at which he is grieved is the fact that in spite of his piety he perishes. 575. ὄλωλεν ὥς ὄλωλε: Euripides is fond of such expressions, cp. *El.* 289 ἔκυρσεν ὥς ἔκυρσεν.—τοῖσιν εἰδόσιν: dat. of advantage. 576. Cp. n. on 533.

- ἄρ' εἰσὺν ; ἄρ' οὐκ εἰσί ; τίς φράσειεν ἄν ;
 1Φ. ἀκούσατ'· ἐς γὰρ δὴ τιν' ἤκομεν λόγον,
 ὑμῖν τ' ὄνησιν, ὧ ξένοι, σπεύδουσ' ἅμα
 κάμοί. τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται, 580
 εἰ πᾶσι ταῦτόν πρᾶγμ' ἀρεσκόντως ἔχει.
 θέλοις ἄν, εἰ σώσαιμί σ', ἀγγεῖλαί τί μοι
 πρὸς Ἄργος ἔλθων τοῖς ἐμοῖς ἐκεῖ φίλοις,
 δέλτον τ' ἐνεγκέιν, ἣν τις οἰκτείρας ἐμέ
 ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν 585
 φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὑπο
 θιήσκειν σφε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης ;
 οὐδένα γὰρ εἶχον ὅστις Ἀργόθεν μολῶν
 ἐς Ἄργος αὖθις τὰς ἐμὰς ἐπιστολάς.
 πέμπειε σωθεὶς τῶν ἐμῶν φίλων τινί. 590
 σὺ δ', εἰ γάρ, ὡς ἔοικας, οὔτε δυσγενὴς
 καὶ τὰς Μυκήνας οἶσθα χοῦς καγὼ θέλω,

577. Similarly in Eur. *Troad.* 292 f. the Chorus asks

τὸ μὲν σὺν οἶσθα, πότνια, τὰς δ' ἐμὰς τύχας
 τίς ἄρ' Ἀχαιῶν ἢ τίς Ἑλλήνων ἔχει ;

Thou knowest thy fate, my mistress, but what Achaean or what Greek controls my fortunes ? 578. λόγον : point. Iphigenia feels that the time has come for her to reveal her plan to the two strangers. 581. *i.e.* the best bargain is that which satisfies both parties. — ἀρεσκόντως ἔχει : means little more than ἀρέσκει, cp. Soph. *O. T.* 273 f. ὅσοις | τάδ' ἔστ' ἀρέσκονθ'. 585. ἔγραψεν : Iphigenia, being a woman, could hardly be expected to know how to write, but

some former captive had taken pity upon her and written the letter for her. 586. φονέα : not to be understood literally. Iphigenia simply sprinkled the victim, cp. 622. 587. τάδε : *i.e.* the human sacrifices offered by the Taurians, cp. 384. 590. πέμπειε : *might escort, i.e. accompany*, as frequently, cp. l. 604. The clause expresses purpose, GMT. 573. — τινί : Iphigenia is not yet ready to tell the name of the person to whom she is to send her letter. 591 f. οὔτε . . . καί : this correlation of words is rare. We might have expected οὔτε . . . τε, but οὔτε δυσγενὴς is equivalent to καὶ εὐγενής.

σώθητι καὶ σὺ μισθὸν οὐκ αἰσχροῦ λαβὼν
κούφων ἕκατι γραμμάτων σωτηρίαν.

οὗτος δ', ἐπέπερ πόλις ἀναγκάζει τάδε, 595
θεᾷ γενέσθω θῦμα χωρισθεὶς σέθεν.

OP. καλῶς ἔλεξας τᾶλλα πλὴν ἐν, ᾧ ξένη·

τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα.
ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς συμφοράς·

οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 600

οὐκ οὖν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ
χάριν τίθεσθαι καὐτὸν ἐκδύναι κακῶν.

ἀλλ' ὥς γενέσθω· τῷδε μὲν δέλτον δίδου.

πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν·

ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων 605

αἰσχιστον ὅστις καταβαλὼν ἐς ξυμφορὰς

αὐτὸς σέσσωται. τυγχάνει δ' ὁδ' ὦν φίλος,

ὃν οὐδὲν ἦσσαν ἢ μὲ φῶς ὀρᾶν θέλω.

IP. ᾧ λῆμ' ἄριστον, ὡς ἀπ' εὐγενοῦς τινος

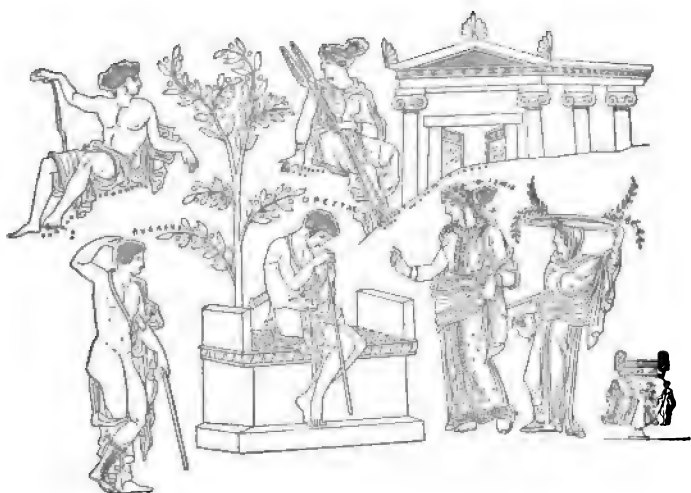
ρίζης πέφυκας τοῖς φίλοις τ' ὀρθῶς φίλος. 610

τοιούτος εἶη τῶν ἐμῶν ὁμοσπόρων

593. καὶ σύ: *i.e.* you, the prisoner brought for sacrifice. 598. σφαγῆναι: subj. of ἐστί understood. 599. συμφοράς: obj. of ναυστολῶν, *i.e.* 'mine was the ship which brought this load of troubles.' 602. χάριν τίθεσθαι: *grant a favor.*—καὐτόν: *i.e.* καὶ ἐμὲ αὐτόν. 603. ὥς: for οὕτως, as frequently. 605. ὁ χρήζων: *i.e.* the one whose duty it is.—τὰ τῶν φίλων: means little more than τοὺς φίλους. 606. αἰσχιστον ὅστις: there is a mixture here of two constructions, αἰσχιστόν ἐστιν εἴ τις and αἰσχιστός

ἐστιν ὅστις. For a somewhat similar confusion cp. 1064. 609. ᾧ λῆμ' ἄριστον: *Oh, noble spirit!* The generous determination of Orestes to sacrifice his own life and save Py-lades stirs the heart of Iphigenia. Cp. with this the scene in Eur. *Iph. Aul.* (1422 ff.) where Achilles uses the same words of Iphigenia when she declares her determination to die for the sake of Greece.—ὥς: *how.* 610. ὀρθῶς: *truly.* 611. Cp. Shakespeare, *Cymbeline*, Act 3, Sc. 6.

ὅσπερ λείπεται. καὶ γὰρ οὐδ' ἐγώ, ξένοι,
ἀνάδελφός εἰμι, πλὴν ὅσ' οὐχ ὀρώσά νιν.
ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμψομεν



Iphigenia tells Orestes that he is to die and Pylades to carry the message. Above
are Apollo and Artemis
(From an amphora at Naples)

δέλτον φέροντα, σὺ δὲ θανῇ· πολλὴ δέ τις 615
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.

ΟΡ. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται ;

ΙΦ. ἐγώ· θεᾶς γὰρ τήνδε προστροπὴν ἔχω.

'Mongst friends,
If brothers. — [Aside] Would it had
been so, that they
Had been my father's sons.

613. ἀνάδελφός κτλ.: Iphigenia
says this with a feeling of pride.
She had learned in l. 568 that
Orestes was alive. — πλὴν ὅσ': *except*

in so far as. 614. τόνδε: *i.e.* Pylades.
616. τοῦδ': *i.e.* τοῦ ἀποθανεῖν. 617. τὰ
δεινὰ τλήσεται: *dare the dreadful
deed.* This simply repeats in a
stronger way the idea contained in
θύσει. 618. προστροπὴν: properly
means the turning of a suppliant
toward a god in supplication.

- OP. ἄζηλά γ', ὦ νεᾶνι, κοῦκ εὐδαίμονα.
 IP. ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον. 620
 OP. αὐτῇ ξίφει θύουσα θῆλυς ἄρσενας ;
 IP. οὐκ· ἀλλὰ χαίτην ἀμφὶ σὴν χερνύβομαι.
 OP. ὁ δὲ σφαγεὺς τίς ; εἰ τὰδ' ἱστορεῖν με χρή.
 IP. ἔσω δόμων τῶνδ' εἰσὼν οἷς μέλει τάδε.
 OP. τάφος δὲ ποῖος δέξεταιί μ', ὅταν θάνω ; 625
 IP. πῦρ ἱερὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.
 OP. φεῦ·
 πῶς ἂν μ' ἀδελφῆς χεῖρ περιστείλειω ἄν ;
 IP. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἶ,
 ἦϋξω· μακρὰν γὰρ βαρβάρου ναίει χθονός.
 οὐ μὴν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὦν, 630
 ἀλλ' ὦν γε δυνατὸν οὐδ' ἐγὼ ἄλλείψω χάριν.
 πολὺν τε γάρ σοι κόσμον ἐνθήσω τάφῳ,

Hence it came to mean an *address to a god*, and then the *duty of addressing a god*. It may be translated here, freely, as *service*. — Cp. l. 38 ff.

619. ἄζηλα κτλ. : *sc. ἐστί*, cp. 650.
 620. εἰς ἀνάγκην κείμεθ' : *I am placed under a necessity*. 621. Orestes thinks she means that she is to perform the sacrifice herself, and he is naturally horrified at the idea. In the next line she reassures him by saying that she merely sprinkles the victim. Cp. with this line Aesch. *Agam.* 1231 θῆλυς ἄρσενος φονεύς. There are several reminiscences of the *Orestean* trilogy of Aeschylus in the *Iph. Taur.* 624. So in Eur. *Ion* 414, Ion says :

ἡμεῖς τὰ γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει.

626. The details of this sacrifice are not quite clear. Euripides may have had in mind some sort of Moloch sacrifice in which the victim after being slain (40, 624, 685, etc.) fell into a fiery pit. This was the idea of Diodorus Siculus (20. 14. 6), who quotes ll. 625 and 626. 627. The optative is potential although it implies a wish, cp. GMT. 728. 630. οὐ μὴν : to 'be taken with ἀλλ' in 631. οὐ μὴν ἀλλά, *nevertheless*. 631. ὦν γε δυνατὸν : *i.e. τούτων ὦν δύναμαι θέσθαι*. In the next line she explains what these are. 632. τάφῳ : *i.e. the χάσμα of l. 626*.

ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,
καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος
ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν. 635
ἀλλ' εἶμι δέλτον τ' ἐκ θεᾶς ἀνακτόρων
οἶσω· τὸ μέντοι δυσμενὲς μὴ 'μοῦ λάβῃς.
φυλάσσειτ' αὐτούς, πρόσπολοι, δεσμῶν ἄτερ.
ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
πέμψω πρὸς Ἄργος, ὃν μάλιστ' ἐγὼ φιλῶ, 640
καὶ δέλτος αὐτῷ ζῶντας οὓς δοκεῖ θανεῖν
λέγουσ' ἀπίστους ἡδονὰς ἀπαγγελεῖ.

ΧΟ. κατολοφύρομαι σὲ τὸν χερνίβων στρ.
ῥανίσι μελόμενον
μελόμενον αἵμακταῖς. 645

633. *κατασβέσω*: this word has been much discussed and its place in the text doubted, because oil when poured upon a fire causes it to burn brighter, not to go out. The poet may have meant that the oil and honey were to be poured upon the body after it had been reduced to ashes, but the recurrence of sigma in the line seems to imply that the poet wished to give it a hissing sound, as of fire being put out. In that case the mistake goes back to Euripides. 634 f. These two lines are full of poetic feeling. 637. *τὸ μέντοι κτλ.*: *i.e.* do not imagine that there is any malice on my part. 638. The attendants have been standing in the background while the preceding interview has been going on. They

now come forward, at a sign from Iphigenia, to prevent the prisoners from escaping during her absence. 639-642. These lines are spoken by Iphigenia to herself as she starts to enter the temple. She is full of delight at the thought of the plan which she is about to put into operation. 640. *ὃν*: the antecedent is *τινί*. 641. *δοκεῖ*: *thinks*. 642. Exit Iphigenia into the temple. 643. The commatic passage which begins here continues through 656. The Chorus speaks in dochmiacs, cp. *Introd.* § 51, but Orestes and Pylades in iambic trimeters. 645. *μελόμενον*: *a care to, i.e. devoted to*. For the repetition of the word cp. ll. 138, 721, 834, 835, etc., and the note on line 138.

- ΟΡ. οἶκτος γὰρ οὐ ταῦτ', ἀλλὰ χαίρετ', ὦ ξένοι.
- ΧΟ. σὲ δὲ τύχας μάκαρος, ἰὼ νεανία, ἀντ.
σεβόμεθ', ἐς πάτραν
ὅτι πόδ' ἐπεμβάσῃ.
- ΠΥ. ἄζηλά τοι φίλοισι, θνησκόντων φίλων. 650
- ΧΟ. ὦ σχέτλιοι πομπαί.
φεῦ φεῦ, διόλλυσσαι.
αἰαῖ αἰαῖ.
πότερος ὁ μέλλων ;
ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν, 655
σὲ πάρος ἢ σ' ἀναστενάξω γόοις.
- ΟΡ. Πυλάδῃ, πέπονθας ταῦτὸ πρὸς θεῶν ἐμοί ;
- ΠΥ. οὐκ οἶδ'· ἐρωτᾷς οὐ λέγειν ἔχοντά με.
- ΟΡ. τίς ἐστὶν ἡ νεάνις ; ὥς Ἑλληνικῶς 660
ἀνήρεθ' ἡμᾶς τοὺς τ' ἐν Ἰλίῳ πόνους
νόστον τ' Ἀχαιῶν τόν τ' ἐν οἰωνοῖς σοφὸν
Κάλχαντ' Ἀχιλλέως τ' ὄνομα, καὶ τὸν ἄθλιον
Ἀγαμέμνον' ὥς ὥκτειρ' ἀνηρώτα τέ με
γυναικῶ παῖδάς τ'. ἔστιν ἡ ξένη γένος 665

646. *This is not a cause for lamentation*, etc. Orestes is not sorry to end his life and find relief from his troubles. 647. *τύχας*: the genitive is causal. 649. *Because thou wilt set thy foot*, etc. For the acc. cp. HA. 716 a, remark. 654. *ὁ μέλλων*: i.e. *ὁ μέλλων διολίσσθαι*. 655. *My mind is still striving in an uncertain, doubtful way as to whether*, etc. The line is a Homeric reminiscence, cp. Hom. II 435 *διχθὰ δέ μοι κραδίη μέμονε κτλ.* *my heart yearneth with*

a twofold wish, etc. 656. *πάρος*: i.e. *πρότερον*, cp. I. 524. — *ἢ*: *or*, used in a double question without a preceding *πότερον* or *εἰ*, cp. HA. 1017 a. 661. *ἀνήρεθ'*: here used with two accusatives in the sense of 'to ask a person about a thing,' cp. 664, also Aristoph. *Clouds* 145. 663. *Ἀχιλλέως τ' ὄνομα*: used for variety in place of the simple *Ἀχιλλέα*. Iphigenia did not mention Achilles by name, but called him the son of Thetis in 537.

ἐκείθεν Ἀργεῖα τις· οὐ γὰρ ἂν ποτε
δέλτον τ' ἔπεμπε καὶ τάδ' ἐξεμάνθανεν,
ὥς κοινὰ πράσσουσ', Ἄργος εἰ πράσσοι καλῶς.

ΠΥ. ἔφθης με μικρόν· ταῦτ' ἀ φθάσας λέγεις,
πλὴν ἔν· τὰ γάρ τοι βασιλέων παθήματα 670
ἴσασι πάντες, ὧν ἐπιστροφή τις ἦν.
ἀτὰρ διήλθον χᾶτερον λόγον τινά.

ΟΡ. τίν' ; ἐς τὸ κοινὸν δοὺς ἄμεινον ἂν μάθοις.

ΠΥ. αἰσχρὸν θανόντος σοῦ βλέπειν ἡμᾶς φάος.
κοινῇ γ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν. 675
καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι
Ἄργει τε Φωκέων τ' ἐν πολυπτύχῳ χθονί,
δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοί,
προδοὺς σεσῶσθαί σ' αὐτὸς εἰς οἴκους μόνος

666. ἐκείθεν : *i.e.* from Argos.
668. ὥς κοινὰ πράσσουσ' : *as one who shared the common lot*, etc. πράσσουσ' here has the same meaning as πράσσοι which follows, *i.e.* to fare ; and just as καλῶς πράσσειν means to fare well, so κοινὰ πράσσειν means to fare in the common way, *i.e.* in the same way as the other people in the city. 671. ὧν ἐπιστροφή τις ἦν : *lit. on the part of whom there has been any attention to them, i.e.* all who have sought to know the misfortunes of kings, know them. Pylades means that because Iphigenia knew something of the house of Agamemnon it did not necessarily follow that she was an Argive. The interpretation, "all who have not been completely cut off from the world," can hardly be right, as no people could have been

more isolated than the Taurians.
672. λόγον : *point*, cp. 578, 912. What this is is explained in 674.
673. ἄμεινον ἂν μάθοις : *i.e.* "two heads are better than one." 676. δειλίαν καὶ κάκην : *i.e.* a reputation for cowardice and baseness. He means that he will be called δειλός and κακός.
677. Φωκέων : because Phocis was the home of Pylades. 678. πολλοὶ γὰρ κακοί : cp. Pind. *Pyth.* 11. 28 κακολόγοι δὲ πολῖται. It is hardly fair to regard this as the opinion of Euripides, although he does not seem to have held the common people in very high esteem, cp. P. Decharme, *Euripide et l'esprit de son théâtre*, p. 178 ; also Nestle, *Euripides*, p. 291. 679. προδοὺς σεσῶσθαί σ' : for προδοὺς σε σεσῶσθαι, *betraying thee to have come home safely.*

ἡ κάφεδρεύσας ἐπὶ νοσοῦσι δώμασι 680
 ῥάψαι μόρον σοι σῆς τυραννίδος χάριν,
 ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.
 ταῦτ' οὖν φοβοῦμαι καὶ δι' αἰσχύνης ἔχω,
 κοῦκ ἔσθ' ὅπως οὐ χρή συνεκπνεῦσαί μέ σοι
 καὶ συσφαγῆναι καὶ πυρωθῆναι δέμας, 685
 φίλον γεγῶτα καὶ φοβούμενον ψόγον.
 ΟΡ. εὐφημα φώνει· τὰμὰ δεῖ φέρειν κακά.
 ἀπλᾶς δὲ λύπας ἔξόν, οὐκ οἶσω διπλᾶς.
 ὃ γὰρ σὺ λυπρὸν ἀπονειδιστον λέγεις,
 ταῦτ' ἔστιν ἡμῶν, εἴ σε συμμοχθοῦντ' ἐμοὶ 690
 κτενῶ· τὸ μὲν γὰρ εἰς ἔμ' οὐ κακῶς ἔχει,
 πράσσονθ' ἃ πράσσω πρὸς θεῶν, λιπεῖν βίον.
 σὺ δ' ὀλβίός τ' εἶ καθαρά τ', οὐ νοσοῦντ', ἔχεις.
 μέλαθρ', ἐγὼ δὲ δυσσεβῇ καὶ δυστυχῇ.
 σωθεῖς δὲ παῖδας ἐξ ἐμῆς ὁμοσπόρου 695

680. νοσοῦσι: cp. 536, 693.
 681. ῥάψαι: used frequently in the sense of *contrive*, cp. Eur. *Andr.* 836 φόνον ῥάψασα συγγάμψ σέθεν *having plotted death for your husband*. 682. ἔγκληρον: heiress. Py-lades means that he will be accused of having married Electra (cp. l. 696) for the sake of the power she would bring him in case of the death of Orestes.—For the order ἔγκληρον ὡς cp. διωγμὸς ὅστις l. 1324. 683. δι' αἰσχύνης ἔχω: i.e. αἰσχύνομαι. 684. οὐκ ἔσθ' ὅπως οὐ χρή: *there is no course left for me but to, etc.* 687. εὐφημα φώνει: *be silent!* cp. l. 123; also Eur. *Iph. Aul.* 1564 εὐφημίαν ἀνείπε καὶ σιγὴν στρατῷ

proclaimed silence to the army.—With the whole speech cp. Eur. *Or.* 1075 ff. 688. ἔξόν: sc. φέρειν from the preceding line. 690. ταῦτ': the plural is used because it refers to both λυπρὸν and ἐπονειδιστον. 691. τὸ μὲν γὰρ εἰς ἔμ': *as far as I am concerned*, cp. Pl. *Crilo* 45 D τὸ σὸν μέρος.—οὐ κακῶς ἔχει: i.e. οὐ κακὸν ἔστιν. 692. πράσσονθ' ἃ πράσσω: cp. l. 668. This seems to have been a favorite phrase with Euripides, cp. *El.* 85 πράσσονθ' ἃ πράσσω δεῖν ὑπ' Αἰγίσθου παθών, also *Or.* 660 and 1352; *El.* 807, etc. 694. δυσσεβῇ: because of the murders committed in it. 695. σωθεῖς: subordinate to κτησάμενος, which repre-

κτησάμενος, ἣν ἔδωκά σοι δάμαρτ' ἔχειν,
 ὄνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἄπαις δόμος
 πατρῶος οὐμὸς ἐξαλειφθεῖη ποτ' ἄν.
 ἀλλ' ἔρπε καὶ ζῇ καὶ δόμους οἶκει πατρός.
 ὅταν δ' ἐς Ἑλλάδ' ἵππιόν τ' Ἄργος μόλῃς, 700
 πρὸς δεξιᾶς σε τῆσδ' ἐπισκῆπτω τάδε·
 τύμβον τε χῶσον κἀπίθες μνημεῖά μοι,
 καὶ δάκρυ' ἀδελφῇ καὶ κόμας δότῳ τάφῳ.
 ἄγγελλε δ' ὡς ὅλωλ' ὑπ' Ἀργείας τῶς
 γυναικός, ἀμφὶ βωμὸν ἀγνισθεὶς φόνῳ. 705
 καὶ μὴ προδῶς μου τὴν κασιγνήτην ποτέ,
 ἔρημα κήδη καὶ δόμους ὁρῶν πατρός.
 καὶ χαῖρ'· ἐμῶν γὰρ φίλτατον σ' ἡὔρον φίλων,
 ᾧ συγκυναγέ καὶ συνεκτραφεῖς ἐμοί,
 ᾧ πόλλ' ἐνεγκῶν τῶν ἐμῶν ἄχθη κακῶν. 710

sents the protasis of a less vivid future condition, the apodosis of which appears in γένοιτ' ἄν and ἐξαλειφθεῖη ἄν. The participles have no grammatical construction in the sentence. The poet intended to use a personal subject in the apodosis and to make the participles agree with it, and then changed to an impersonal subject.

696. Cp. 915. In Eur. *El.* 1249 the Dioscuri direct Orestes to give Electra to Pylades for his wife. 699. ἔρπε: go, frequently so used in tragedy, cp. l. 1411. 700. ἵππιον: the Homeric ἱππόβοτον, cp. Hom. B 287. 701. By this right hand I lay this charge upon thee, cp. Soph.

Tr. 1221 τοσούτον δὴ σ' ἐπισκῆπτω so much I lay upon thee. The dat. of the person is more common in this construction, cp. Eur. *Phoen.* 774 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον I lay this upon the city and upon thee, Creon. 702. μνημεῖα: monument. Pylades is to erect a mound of earth upon which he is to place a tombstone. 703. κόμας: cp. n. on l. 174. 707. κήδη: alliance by marriage, and so marriage. 708. φίλτατον: cp. l. 95 n. 709. On the death of his father, Orestes had been sent to Phocis to the house of his uncle Strophius, where he was brought up with Pylades, cp. Eur. *El.* 18.

ἡμᾶς δ' ὁ Φοῖβος μάντις ὦν ἐψεύσατο·
 τέχνην δὲ θέμενος ὡς προσώταθ' Ἑλλάδος
 ἀπήλασ' αἰδοῖ τῶν πάρος μαντευμάτων.
 ᾧ πάντ' ἐγὼ δούς τὰμὰ καὶ πεισθεὶς λόγοις,
 μητέρα κατακτὰς αὐτὸς ἀνταπόλλυμαι. 715

ΠΥ. ἔσται τάφος σοι, καὶ κασιγνήτης λέχος
 οὐκ ἂν προδοίην, ᾧ τάλας, ἐπεὶ σ' ἐγὼ
 θανόντα μᾶλλον ἢ βλέπονθ' ἔξω φίλον.
 ἀτὰρ τὸ τοῦ θεοῦ σ' οὐ διέφθορέν γέ πω
 μάντευμα, καίτοι γ' ἐγγὺς ἔστηκας φόνου. 720
 ἀλλ' ἔστιν ἔστιν ἡ λίαν δυσπραξία
 λίαν διδοῦσα μεταβολάς, ὅταν τύχη.

ΟΡ. σίγα· τὰ Φοίβου δ' οὐδὲν ὠφελεῖ μ' ἔπη·
 γυνὴ γὰρ ἦδε δωμάτων ἔξω περᾶ.

ΙΦ. ἀπέλθεθ' ὑμεῖς καὶ παραντρεπίζετε 725

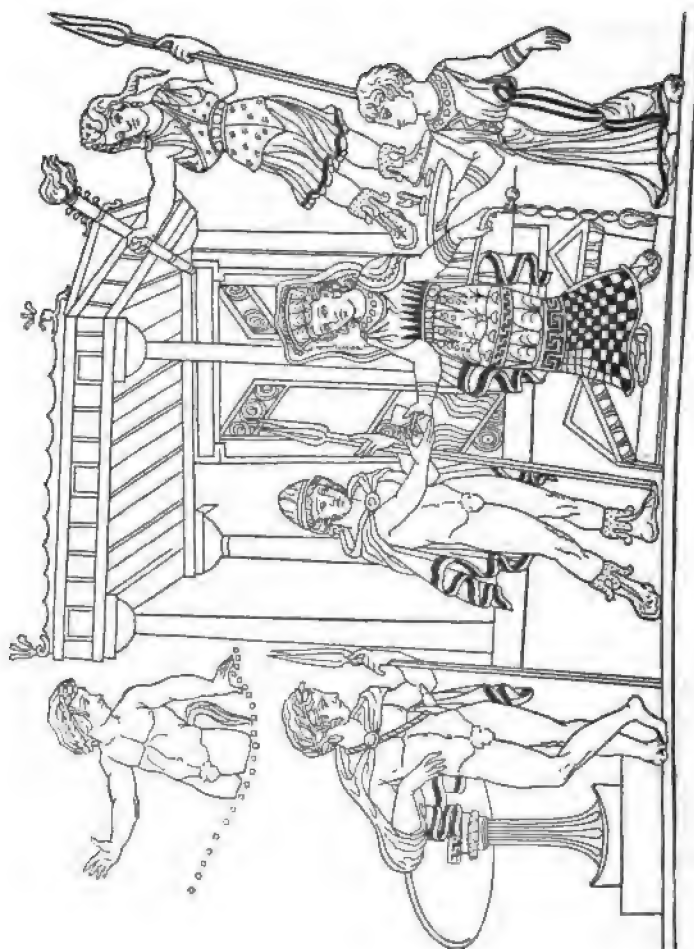
711 ff. It has already been pointed out (l. 570n.) that Euripides frequently makes his characters inveigh against the injustice of the gods. In this place he seems to have in mind the words which Aeschylus puts into the mouth of Apollo in *Eum.* 615, μάντις ὦν δ' οὐ ψεύσομαι. 712. τέχνην θέμενος: *having contrived this plan, i.e. τεχνησάμενος.* 713. πάρος: in prose would be προτέρων, cp. Eur. *Phoen.* 1733 τὰ πάρος εὐτυχήματα *your former prosperity.* 714. πάντ' κτλ.: cp. 985, also Eur. *Med.* 228 ἐν ᾧ γὰρ ἦν μοι πάντα *in whom my all was placed.* 715. κατακτὰς: cp. l. 79. 717. οὐκ ἂν προδοίην: the potential opt. here expresses almost pure future time, GMT. 239. The poet probably uses it for stylistic reasons, to avoid

three fut. indicatives in succession. 718. Cp. Eur. *Heracl.* 599 καὶ ζῶσ' ἴφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ *both living and dead thou wilt have a high place in our hearts.* — βλέπονθ': sc. φάος, cp. 674. 721 f. The idea is that in excessive misfortune if a change occurs it must be for the better, cp. Milton's "Hope conceiving from despair," *Par. Lost* 6. 787. — ἔστιν ἔστιν: cp. 138. — ἡ λίαν δυσπραξία: cp. HA. 600; G. 952, 1; B. 429, 1; Gl. 555 a. 722. τύχη: sc. δοῦσα. 723. As Pylades finishes, Iphigenia reënters from the temple. 725. ὑμεῖς: the attendants who have been guarding the prisoners. Iphigenia does not wish to have them see her give the letter to Pylades. They enter the temple.

- τᾶνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.
 δέλτου μὲν αἶδε πολύθυροι διαπτυχαί,
 ξένοι, πάρειςιν· ἅ δ' ἐπὶ τοῖσδε βούλομαι,
 ἀκούσατ'· οὐδεὶς αὐτὸς ἐν πόνοις τ' ἀνῆρ
 ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ. 730
 ἐγὼ δὲ ταρβῶ μὴ ἀπονοστήσας χθονὸς
 θῆται παρ' οὐδέν τὰς ἐμὰς ἐπιστολὰς
 ὃ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.
 OP. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;
 IP. ὄρκον δότω μοι τάσδε πορθμεύσεις γραφὰς 735
 πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.
 OP. ἢ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;
 IP. τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.
 OP. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρου.
 IP. δίκαιον εἶπας· πῶς γὰρ ἀγγείλεις ἄν; 740
 OP. ἢ καὶ τύραννος ταῦτα συγχωρήσεται;
 IP. πείσω σφε, καὐτὴ ναὸς ἐσβήσω σκάφος.
 OP. ὄμνυ· σὺ δ' ἔξαρχ' ὄρκον ὅστις εὐσεβής.
 IP. δώσεις, λέγειν χρή, τήνδε τοῖς ἐμοῖς φίλοις.

727. *Here is the letter with its many folding leaves.* This is really a poetic exaggeration, as the letter was a short one. 728. *ἐπὶ τοῖσδε*: after this, cp. 873, also *ἐπὶ πᾶσιν* Xen. *Hel.* I. I. 34. 729 f. "Circumstances alter cases." A man in trouble may make promises which he afterward forgets. 731. *μή*: is run together with the first letter of the word following, by synizesis. 732. *παρ' οὐδέν*: of no importance, cp. *παρὰ δ' ὀλίγον* I. 870. 737. *τοὺς αὐτοὺς λόγους*: the same

assurance, i.e. an oath. 739. *μὴ θανόντα*: alive. 740. *πῶς γὰρ κτλ.*: the condition may easily be supplied from the preceding sentence of Orestes, i.e. "How could he take the message if I didn't let him go alive?" 742. *ναὸς . . . σκάφος*: means nothing more than ναῦν, cp. 1345. 743. *ἔξαρχ'*: i.e. repeat the formula of the oath. In the next line Iphigenia gives him the words to which he is to swear, and Pylades repeats them after her. 744. *λέγειν χρή*: sc. σε.



Iphigenia gives the letter to Pylades
(From an Apulian amphora)

- ΠΥ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε. 745
 ΙΦ. καὶ γὰρ σὲ σώσω κυανέας ἔξω πέτρας.
 ΠΥ. τίν' οὖν ἐπόμενυς τοισίδ' ὄρκιον θεῶν ;
 ΙΦ. Ἄρτεμιν, ἐν ἧσπερ δώμασιν τιμὰς ἔχω.
 ΠΥ. ἐγὼ δ' ἀνακτά γ' οὐρανοῦ, σεμνὸν Δία.
 ΙΦ. εἰ δ' ἐκλιπὼν τὸν ὄρκον ἀδικοίης ἐμέ ; 750
 ΠΥ. ἀνοστος εἶην· τί δὲ σύ, μὴ σώσασά με ;
 ΙΦ. μήποτε κατ' Ἄργος ζῶσ' ἔχνος θείην ποδός.
 ΠΥ. ἄκουε δὴ νυν ὃν παρήλθομεν λόγον.
 ΙΦ. ἀλλ' οὐ τις ἔστ' ἄκαιρος, ἣν καλῶς ἔχη.
 ΠΥ. ἐξαίρετόν μοι δὸς τόδ', ἣν τι ναῦς πάθῃ, 755
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα
 ἀφανὴς γένηται, σῶμα δ' ἐκσώσω μόνον,
 τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον.
 ΙΦ. ἀλλ' οἴσθ' ὃ δράσω ; πολλὰ γὰρ πολλῶν κυρεῖ·
 τὰνόντα ἀγγεγραμμέν' ἐν δέλτου πτυχαῖς 760
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις.
 ἐν ἀσφαλεῖ γάρ· ἣν μὲν ἐκσώσης γραφήν,
 αὕτη φράσει σιγῶσα τὰγγεγραμμένα·

746. σώσω ἔξω : cp. l. 1068, HA. 788 ; G. 1225, 1 ; B. 398, N. 3.

747. τίν' : we say 'to swear by a god,' but the Greek uses the simple acc. ὄρκιον : i.e. as presiding over the oath. — τοισίδ' : dat. of advantage. 751. τί δὲ σύ : i.e. what do you pray may happen to you if you do not save me? 752. ἔχνος θείην ποδός : set my foot, cp. 32. 753. λόγον : cp. 578 and 672. 755. τι . . . πάθῃ : euphemistic for κακὸν . . . πάθῃ, as we say, "If anything happens to the ship," rather than "If the ship goes

down." 756. χρημάτων : tackle and cargo, in fact everything on board.

758. ἔμπεδον : i.e. binding. Pylades wishes to be assured that inability to deliver the letter will free him from his oath. 759. πολλὰ γὰρ κτλ. : many precautions accomplish much, i.e. the more precautions one takes, the more likely is he to be successful. The expression is proverbial. 761. λόγῳ : by word of mouth. Her message is to be oral as well as written. — ἀγγεῖλαι : inf. of purpose. 762. ἐν ἀσφαλεῖ : cp. ἐν ἡδονῇ, 494.

- ἦν δ' ἐν θαλάσῃ γράμματ' ἀφανισθῇ τάδε,
 τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί. 765
 ΠΥ. καλῶς ἔλεξας τῶν τε σῶν ἐμοῦ θ' ὕπερ.
 σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν
 πρὸς Ἄργος ὃ τι τε χρὴ κλύοντά σου λέγειν.
 ΙΦ. ἄγγελλ' Ὀρέστη, παιδὶ τὰγαμέμνονος ·
 ἡ 'ν Αὐλίδι σφαγείῳ ἐπιστέλλει τάδε 770
 ζῶσ' Ἴφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.
 ΟΡ. ποῦ δ' ἔστ' ἐκείνη ; καθανούσ' ἦκει πάλιν ;
 ΙΦ. ἦδ' ἦν ὁρᾷς σύ · μὴ λόγοις ἐκπλησσέ με.
 κόμισαί μ' ἐς Ἄργος, ᾧ σύναιμε, πρὶν θανεῖν,
 ἐκ βαρβάρου γῆς καὶ μετάστησον θεᾶς · 775
 σφαγίων, ἐφ' οἷσι ξενοφόνους τιμὰς ἔχω.
 ΟΡ. Πυλάδῃ, τί λέξω ; ποῦ ποτ' ὄνθ' ἡυρήμεθα ;
 ΙΦ. ἡ σοῖς ἀραία δώμασιν γενήσομαι,

765. τὸ σῶμα: *i.e.* σαντόν, cp. *δέμας* in ll. 106, 114, etc. — The sigmatism in the line is noteworthy.
 766. τῶν τε σῶν: *i.e.* σοῦ, cp. τὰ ὑμέτερα = ὑμᾶς Pl. *Laches*, 189 C, etc.
 767. σήμαινε: *indicate*. 769. With the scene which follows cp. Shakespeare's *Cymbeline*, Act 5, Sc. 5.
 770. ἡ 'ν Αὐλίδι: the message is quoted directly, and is not made to depend upon ἄγγελλ' in 769.
 771. τοῖς ἐκεῖ: *the people there, i.e.* in Argos. For the construction cp. 575.
 772. The situation is intensely dramatic. Iphigenia reveals her identity without a suspicion that the young men are anything more than strangers to her. It is not surprising that this scene is praised by

Aristotle, *Poet.* p. 1455 a. — καθανούσ' κτλ.: *'has the dead come back to life again?'* 774. Iphigenia again takes up the letter, which was interrupted by ll. 772 and 773, and repeats its contents word for word as far as 779. Line 777 is merely an aside to Pylades. The rest of the letter is given indirectly in ll. 783–786. 776. ξενοφόνους τιμὰς ἔχω: *I have the duty of leading strangers to their death*, cp. 618. 777. ὄνθ': *i.e.* ὄντε. For the participle cp. GMT. 883. 778. ἀραία: *i.e.* a curse, cp. Soph. *O.T.* 1291 δόμοις ἀραῖος. The idea is that if Orestes does not attempt to rescue Iphigenia, she, as an avenging spirit, will bring misfortune upon his house.

Ὅρέσθ', ἵν' αὖθις ὄνομα δις κλύων μάθης.

OP. ὦ θεοί. ΙΦ. τί τοὺς θεοὺς ἀνακαλείς ἐν τοῖς ἐμοῖς ;

OP. οὐδέν· πέραινε δ'· ἐξέβην γὰρ ἄλλοσε. 781

ΙΦ. τάχ' οὖν ἐρωτῶν σ' εἰς ἄπιστ' ἀφίξεται.

λέγ' οὐνεκ' ἔλαφον ἀντιδοῦσά μου θεὰ

Ἄρτεμις ἔσωσέ μ', ἣν ἔθυσ' ἐμὸς πατήρ,

δοκῶν ἐς ἡμᾶς ὁζὺ φάσγανον βαλεῖν, 785

ἐς τήνδε δ' ὥκισ' αἶαν. αἰδ' ἐπιστολαί,

τάδ' ἐστὶ τὰν δέλτοισιν ἐγγεγραμμένα.

ΠΥ. ὦ ῥαδίους ὄρκοισι περιβαλοῦσά με,

κάλλιστα δ' ὁμόσασ', οὐ πολὺν σχήσω χρόνον,

τὸν δ' ὄρκον ὃν κατώμοσ' ἐμπεδώσομεν. 790

ἰδοῦ, φέρω σοι δέλτον ἀποδίδωμί τε,

Ὅρέστα, τῆσδε σῆς κασιγνήτης πάρα.

OP. δέχομαι· παρεῖς δὲ γραμμάτων διαπτυχάς,

τὴν ἡδονὴν πρῶτ' οὐ λόγοις αἰρήσομαι.

779. ἵν' αὖθις κτλ. : *i.e.* 'I repeat the name in order that hearing it again, a second time, you may know it.' The combination αὖθις . . . δις is noteworthy. The δις emphasizes the idea contained in the αὖθις. 781. ἐξέβην κτλ. : *sc.* φρενῶν, *i.e.* 'my mind was wandering,' cp. ἐξέστην φρενῶν, Eur. Or. 1021; also Bac. 359 and 850; and Heracl. 709. 782. εἰς ἄπιστ' ἀφίξεται : *will arrive at news incredible.* 783. οὐνεκ' : for ὅτι, as frequently in tragedy, cp. ll. 813, 957, 1305. — With 783–786 cp. ll. 27–30. 784. ἣν : the antecedent is ἔλαφον. 785. δοκῶν : *thinking*, cp. l. 802, etc. 788. περιβαλοῦσα : *thou who hast laid upon*

me, etc. 789. κάλλιστα : *most happily*, because the object of her oath will be attained. — σχήσω : *intransitive, delay*. 790. ἐμπεδώσομεν : *this is the regular word used to denote the ratifying of an oath or agreement*, cp. C.I.A. Supp. to Vol. 1, p. 10, ταῦτα δὲ ἐμπεδώσω Χαλκιδεῦσιν πειθομένοις τῷ δήμῳ τῷ Ἀθηναίων *this I will ratify for the people of Chalcis if they follow the advice of the people of Athens*. 792. Pylades passes the letter to Orestes. 793. γραμμάτων διαπτυχάς : *folded letters*. 794. With πρῶτ' οὐ λόγοις there is implied by contrast ἀλλ' ἔργῳ, and, suiting his action to the word, Orestes throws his arms about his sister.

- ὦ φιλτάτη μοι σύγγον', ἐκπεπληγμένος 795
 ὅμως σ' ἀπίστω περιβαλὼν βραχίονι
 ἐς τέρψιν εἶμι, πνθόμενος θαυμάστ' ἐμοί.
- ΧΟ. ξεῖν', οὐ δικάϊως τῆς θεοῦ τὴν πρόσπολον
 χραίνεις ἀθίκτοις περιβαλὼν πέπλοις χέρα.
- ΟΡ. ὦ συγκασιγνήτη τε καὶ ταυτοῦ πατρὸς 800
 Ἀγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου,
 ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.
- ΙΦ. ἐγὼ σ' ἀδελφὸν τὸν ἐμόν ; οὐ παύσῃ λέγων ;
 τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.
- ΟΡ. οὐκ ἔστ' ἐκεῖ σός, ὦ τάλαινα, σύγγονος. 805
- ΙΦ. ἀλλ' ἦ Λάκαινα Τυνδαρίς σ' ἐγείνατο ;
- ΟΡ. Πέλοπός γε παιδὶ παιδός, οὐ κ' ἐφύκ' ἐγώ.
- ΙΦ. τί φῆς ; ἔχεις τι τῶνδ' ἐμοὶ τεκμήριον ;
- ΟΡ. ἔχω πατρώων ἐκ δόμων τι πυνθάνου.
- ΙΦ. οὐκοῦν λέγειν μὲν χρὴ σέ, μανθάνειν δ' ἐμέ. 810

795. ἀπίστω κτλ.: *an arm incredulous*. If the text is correct, the metaphor is a bold one. Somewhat similar is τυφλῷ ποδί, *Hec.* 1050, and *Phoen.* 834. Cp. also Longfellow's "deep, unutterable eyes." 798. The Chorus naturally remonstrates. The holy priestess was not to be touched by profane hands. 801. μή μ' ἀποστρέφου: Iphigenia imagines the sudden identification of one of the prisoners as Orestes to be a clever scheme for the escape of them both. It is natural, therefore, that she should refuse to acknowledge Orestes without sufficient proof.

803. σε: *sc. ἔξω*. 804. αὐτοῦ μεστόν: *is full of him*. Every Argive would declare himself to be Orestes under such circumstances. — Ναυπλία: Nauplia, about eight miles from Argos, was its seaport, and would naturally be coupled with Argos if the speaker had the whole region in mind, cp. Pind. *Ol.* 6. 92 μεμνήσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας. 806. Τυνδαρίς: cp. l. 5. 809. πυνθάνου κτλ.: *i.e.* ask me about something at home. 810. Iphigenia feels that she must be cautious. All proofs must come from the prisoner without any hint on her part.

- OP. λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε·
Ἀτρώεω θυέστου τ' οἶσθα γενομένην ἔρω ;
- ΙΦ. ἤκουσα, χρυσηῆς ἄρνος οὐνεκ' ἦν πέρι.
- OP. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπήνοισι ὑφαῖς ;
- ΙΦ. ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεϊς φρενῶν. 815
- OP. εἰκὼ τ' ἐν ἱστοῖσι ἡλίου μετάστασιν ;
- ΙΦ. ὑφήνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.
- OP. καὶ λούτρ' ἐς Αὔλιν μητρὸς ἀδέξω πάρα ;
- ΙΦ. οἶδ'· οὐ γὰρ ὁ γάμος ἐσθλὸς ὢν μ' ἀφείλετο.
- OP. τί γάρ ; κόμας σὰς μητρὶ δοῦσα σῇ φέρειν ; 820
- ΙΦ. μνημεῖά γ' ἀντὶ σώματος τοῦμοῦ τάφῳ.

811. ἀκοῇ: *by hearsay, i.e. which I have heard.* The substantive has with it here a genitive of source, a construction proper to the verb ἀκούω. — Orestes was an infant when Iphigenia left her home for Aulis, cp. ll. 231-233. He could not therefore remember anything about her except what he had heard from other sources. Most of this information would naturally come from his sister Electra, who was older than he was. 812. For the quarrel between Atreus and Thyestes cp. l. 193. n. 813. οὐνεκ': cp. 783. 814. εὐπήνοισι ὑφαῖς: *in a delicate web*, cp. 312. In Eur. *Ion* 1417 ff. Creusa identifies her son by means of something which she had woven as a young woman. In each case the design woven in the fabric was a well-known family myth. 815. κάμπτεϊς: *thou art turning*. The metaphor is taken from the hippodrome.

816. μετάστασιν: in apposition with εἰκὼ. On the form of the latter cp. HA. 200; G. 248. — For the turning back of the sun cp. l. 193, also Milton *Par. Lost* 10. 688 f.

The Sun, as from Thyestean banquet, turned
His course intended.

817. εἶδος: *design*. 818. λούτρ': according to Greek custom, the bride on her wedding day must bathe in water taken from the sacred spring of her native town. In Athens this spring was the Enneacrounus (Th. 2. 15). Iphigenia was to be married away from home and therefore had to take the water for her marriage bath with her. 819. οὐ γὰρ . . . ἐσθλός: because the marriage was a mere pretext for getting Iphigenia away from home. — ἀφείλετο: *i.e.* from Argos. 820. δοῦσα: *sc.* οἶσθα from 814. 821. ἀντὶ σώματος: her body was to

- OP. ἃ δ' εἶδον αὐτός, τάδε φράσω τεκμήρια·
 Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρός,
 ἣν χερσὶ πάλλων παρθένον Πισάτιδα
 ἐκτίσας Ἴπποδάμειαν, Οἰνόμαον κτανών, 825
 ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.
- IP. ὦ φίλτατ', οὐδὲν ἄλλο, φίλτατος γὰρ εἰ,
 ἔχω σ', Ὀρέστα, τηλύγετον
 χθονὸς ἀπὸ πατρίδος
 Ἀργόθεν, ὦ φίλος. 830

be burned at Aulis. The lock of hair was to be placed upon her tomb in Argos. Cp. Schol. to Aesch. *Sept.* 49, quoted by Schöne: *ἔθος δὲ ἦν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπειν σημεῖα ἢ περόνας ἢ ταινίας ἢ βοστρύχους ἢ τι τοιοῦτον. It was the custom for men engaged in war to send to their relatives tokens, brooches, or fillets or locks of hair or something of that sort.*

822. The proofs which he has given so far have all come from Electra. The ancient lance of Pelops (cp. l. 1), preserved as an heirloom in the women's apartments, he had himself seen. 826. *παρθενῶσι*: the portion of the house reserved for the maidens. So ὁ Παρθενῶν on the Acropolis at Athens was originally used only of the part of the temple in which the statue of the virgin goddess Athena stood. The name was afterwards used to designate the whole temple. 827. Iphigenia is now convinced that the stranger really is her brother Ores-

tes, and she makes no attempt to restrain her joy. As one thought after another flashes across her mind, she gives herself up to the play of her emotions. Her part as far as l. 899 is sung. With a good actor the scene may be made very effective, as has been proved by experience with a modern audience. The dochmiac meter which prevails throughout the passage is the meter usually employed to express outbursts of grief or joy. The poet skilfully varies it by the use of occasional logaoedic lines, and by the iambic trimeters of Orestes. With this recognition cp. Eur. *Ion* 1437 ff. and *El.* 578 ff. 828. *τηλύγετον*: does not occur elsewhere in Attic Greek, but is found several times in Homer. L. and S. explain its meaning here as *τηλοῦ γεγονότα, i.e. born far away* and so *far distant*, cp. Hesych. *τηλυγέτων ἀποικῶν· τῶν μακρὰν ἀπεχουσῶν.* 830. ὦ φίλος: the nom. is often used in exclamations in place of the voc.

- ΟΡ. *κάγώ σε τὴν θανοῦσαν, ὡς δοξάζεται.*
κατὰ δὲ δάκρυ' ἀδάκρυα, κατὰ γόος ἅμα χαρᾶ
τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.
- ΙΦ. *τὸν ἔτι βρέφος ἔλιπον ἔλιπον ἀγκάλαι-*
σι νεαρὸν τροφοῦ νεαρὸν ἐν δόμοις. 835
ὦ θυμὲ κρεῖσσον ἢ λόγοισιν εὐτυχῶν,
τί φῶ ; θανμάτων πέρα καὶ λόγου
πρόσω τάδ' ἐπέβα. 840
- ΟΡ. *τὸ λοιπὸν εὐτυχοῦμεν ἀλλήλων μέτα.*
- ΙΦ. *ἄτοπον ἡδονὰν ἔλαβον, ὦ φίλαι ·*
δέδουκα δ' ἐκ χερῶν με μὴ πρὸς αἰθέρα
ἀμπτάμενος φύγῃ ·
ἰὼ Κυκλωπίδες ἐστίαι, ἰὼ πατρίς, 845

831. *ὡς δοξάζεται*: i.e. *as people think*. The verb is impersonal. — Cp. 771. 832. The meter is iambic trimeter, but resolved as far as possible. The nearest approach to this elsewhere in Euripides is in *Cycl.* 203, where the first three feet are tribrachs. — *κατά*: goes with *νοτίζει*. 834. *τόν*: cp. *τᾶς* 151. 835. *ἐν δόμοις*: in Eur. *Iph. Aul.* 622 the infant Orestes accompanies Clytemnestra and Iphigenia to Aulis. 836. The idea is *κρεῖσσον εὐτυχῶν ἢ λόγοις λέγειν*, cp. *King Lear*, Act I, Sc. I

Then poor Cordelia!
And yet not so; since, I am sure, my
love's
More richer than my tongue.

840. *πρόσω*: i.e. *far beyond*. 842. *φίλαι*: addressed to her attendant maidens the Chorus. 844. Iphigenia fears that her happiness may sud-

denly leave her, just as a bird might flutter out of her hands and escape. The metaphor occurs several times in the extant plays of Euripides, cp. *Hipp.* 828, where Theseus says of Phaedra after she has hanged herself, *ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἴ* like a bird thou hast vanished from my hands; cp. also *Herc. Fur.* 628 and *Andr.* 1219 f. 845. *Κυκλωπίδες*: the walls of Mycenae, which were built of large stones, were supposed by the Greeks of the historical period to have been built by the Cyclopes, who came from Lydia; cp. Eur. *Iph. Aul.* 1500

καλεῖς πόλισμα Περσέως,
Κυκλωπίων πόνον χερῶν,

Dost thou call upon the citadel of Perseus, work of Cyclopean hands?
Cp. also Eur. *El.* 1158, *Herc. Fur.* 15.

Μυκῆνα φίλα,
 χάριν ἔχω ζῶας, χάριν ἔχω τροφᾶς,
 ὅτι μοι συνομαίμονα
 τόνδε δόμοισιν ἐξεθρέψω φάος.

OP. γένει μὲν εὐτυχούμεν, ἐς δὲ συμφοράς, 850
 ὦ σύγγον', ἡμῶν δυστυχῆς ἔφυ βίος.

IF. ἐγὼ μέλεος οἶδ', ὅτε τὸ φάσγανον
 δέρα θῆκέ μοι μελεόφρων πατήρ,

OP. οἶμοι. δοκῶ γὰρ οὐ παρών σ' ὄραν ἐκεῖ. 855

IF. ἀνυμέναιος, ὦ σύγγον', Ἀχιλλέως
 ἐς κλισίαν λέκτρων
 δόλι' ὅτ' ἀγόμαν·

παρὰ δὲ βωμόν ἦν δάκρυα καὶ γόοι. 860
 φεῦ φεῦ χερνίβων ἐκεῖ.

OP. ὦμωξα καγὼ τόλμαν ἦν ἔτλη πατήρ.

IF. ἀπάτορ' ἀπάτορα πότμον ἔλαχον.
 ἄλλα δ' ἐξ ἄλλων κυρεῖ.

865

OP. εἰ σὸν γ' ἀδελφόν, ὦ τάλαιν', ἀπώλεσας.

846. Μυκῆνα: a poetic form for Μυκῆναι, cp. Θήβη for Θῆβαι in Eur. *Hipp.* 555 etc., Ἀθήνη for Ἀθῆναι Hom. η 80. A similar usage prevails in colloquial modern Greek. 849. φάος: similarly in Eur. *Iph. Aul.* 1502 Iphigenia says, when about to go to the place of sacrifice, ἔθρεψας Ἐλλάδι με φάος thou hast reared me a light to Greece. 850. Cp. Eur. *Andromeda*, Frag. 141

χρήμασιν γὰρ εὐτυχῶ·
 ταῖς συμφοραῖσι δ', ὡς ὀρεῖς, οὐκ εὐτυχῶ.

Happy am I in wealth, but in my fortunes, as you see, unhappy. 855. πα-

ρών: historical present. — ἐκεῖ: i.e. at the altar at Aulis. 856. ἀνυμέναιος: unaccompanied by the marriage song, because no real marriage was celebrated. 857. ἐς κλισίαν λέκτρων: i.e. ἐς λέκτρον. The phrase belongs within the relative clause. 861. χερνίβων: the causal gen. is frequently used in exclamations. 862. ὦμωξα: aorist of the emotion experienced just before the statement is made; cp. GMT. 60; GS. 262. 865. κυρεῖ: in place of τυγχάνει, as often in tragedy. *One thing comes to pass from one thing and another from another.*

- ΙΦ. δαίμονος τύχα τινός.
 ὦ μελέα δεινὰς τόλμας. δειν' ἔτλαν
 δειν' ἔτλαν, ὦ μοι σύγγονε. παρὰ δ' ὀλίγον 870
 ἀπέφυγες ὄλεθρον ἀνόσιον ἔξ ἐμῶν
 δαιχθεὶς χερῶν.
 ἃ δ' ἐπ' αὐτοῖς τίς τελευτά ;
 τίς τύχα μοι συγκυρήσει ;
 τίνα σοι πόρον εὐρομένα 875
 πάλιν ἀπὸ πόλεως, ἀπὸ φόνου πέμψω
 πατρίδ' ἐς Ἀργείαν,
 πρὶν ἐπὶ ξίφος αἵματι σῶ 880
 πελάσσαι ; τόδε σόν, ὦ μελέα ψυχά,
 χρέος ἀνευρίσκειν.
 πότερον κατὰ χέρσον, οὐχὶ ναί,
 ἀλλὰ ποδῶν ῥίπτῃ ; 885
 θανάτῳ πελάσεις ἀνὰ βάρβαρα φῦλα
 καὶ δι' ὁδοὺς ἀνόδους στείχων· διὰ κυανέας μῆν
 στενοπόρου πέτρας μακρὰ κέλευθα να- 890
 τοισιν δρασμοῖς.
 τάλαινα, τάλαινα.

867. *It would have been by the fortune of some divinity.* The line is an answer to 866. 869. *μελέα*: Iphigenia addresses herself. 870. *παρὰ δ' ὀλίγον*: Socrates says of the vote against him, *Pl. Apol.* 36 A οὐ γὰρ ῥόμην ἔγωγε οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολὺ. 871. *ἔξ*: denotes the agent, cp. 1076. 872. *δαιχθεὶς κτλ.*: added to explain ὄλεθρον ἀνόσιον. The supplementary participle is used where the infinitive would naturally be expected. 873. *ἐπ' αὐτοῖς*: after

this, i.e. 'what will the final outcome be?' cp. 728. 880. *ἐπὶ*: connect with πελάσσαι. 884 f. *Shall it be by land, not by ship, but by the motion of our feet?* No definite plan occurs to Iphigenia until l. 1029. 886. In Eur. *Helena* (1041 f.) Helen considers the question of flight in a similar way. 887. The line is a dactylic hexameter. — *δι' ὁδοὺς ἀνόδους*: *through pathless ways*, cp. n. on l. 203. 890. *στενοπόρου πέτρας*: *i.e. the Symplegades*.

τίς ἄρ' οὖν, τάλαν, ἢ θεὸς ἢ βροτὸς ἢ 895
τί τῶν ἀδοκῆτων

πόρον ἄπορον ἐξανύσας,
δυοῖν τοῦ μόνου Ἀτρεΐδαι φανεῖ
κακῶν ἔκλυσιν ;

ΧΟ. ἐν τοῖσι θαυμαστοῖσι καὶ μύθων πέρα 900

τάδ' εἶδον αὐτὴ κοῦ κλύουσ' ἀπαγγελῶ.

ΠΥ. τὸ μὲν φίλους ἐλθόντας εἰς ὄψιν φίλων,
'Ορέστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν·
λήξαντα δ' οἰκτων καὶ ἐκεῖν' ἐλθεῖν χρεῶν,
ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας 905
λαβόντες ἐκ γῆς βησόμεσθα βαρβάρου.
σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ ῥεῖν τυχῆς,

896. *What unexpected thing, i.e. what happy chance, in place of τὸ μέσον or something similar, cp. Eur. Hel. 1137 ὁ τι θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον.* 897. *πόρον ἄπορον*: this must mean *a way where there is no way*. — *ἐξανύσας*: agrees with *τίς* l. 895. 898. *μόνου*: Electra is for the moment forgotten. This is a further proof of Iphigenia's excited state of mind. Cp. Soph. *Ant.* 941. 900. The Chorus has witnessed the whole scene, and can scarcely believe it, cp. *Hamlet*, Act I, Sc. I

Before my God, I might not this believe
Without the sensible and true avouch
Of mine own eyes ;

also Eur. *Ion* 1510 ff.

*μηδεὶς δοκεῖτω μηδὲν ἀνθρώποις ποτὲ
ἀελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν.*
Let no man think there will ever be-

fall mankind anything unexpected to compare with what is happening now.

902. Pylades is the first to remember their critical situation and to remind them that escape is now the essential thing. Orestes acknowledges the wisdom of his advice, but has first to satisfy Iphigenia's curiosity. — *τό*: should be taken with *λαβεῖν*. The whole clause is the subject of *εἰκὸς ἐστίν*. 905. *ὅπως κτλ.*: this clause is in apposition with *ἐκεῖνο* in 904. — *ὄνομα τῆς σωτηρίας*: poetic periphrasis for *τὴν σωτηρίαν*. 907. The idea is that wise men make the most of their opportunities and do not desert good fortune for vain pleasures. — *ταῦτα*: *sc. ἐστίν*. The plural is used because the poet has two things in mind, *μὴ ἐκβῆναι τυχῆς* and *μὴ ἡδονὰς ἄλλας λαβεῖν*. — *μὴ*: should be taken with *λαβεῖν*.

- καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.
 OP. καλῶς ἔλεξας· τῇ τύχῃ δ' οἶμαι μέλειν
 τοῦδε ξὺν ἡμῖν· ἦν δέ τις πρόθυμος ἦ, 910
 σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.
 IΦ. οὐδὲν μ' ἐπίσχει γ' οὐδ' ἀποστήσει λόγου
 πρῶτον πυθέσθαι τίνα ποτ' Ἥλέκτρα πότμον
 εἶληχε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοί.
 OP. τῷδε ξυνοικεῖ βίον ἔχουσ' εὐδαίμονα. 915
 IΦ. οὗτος δὲ ποδαπὸς καὶ τῶος πέφυκε παῖς ;
 OP. Στρόφιος ὁ Φωκεὺς τοῦδε κληίζεται πατήρ.
 IΦ. ὃδ' ἐστὶ γ' Ἀτρέως θυγατρός, ὁμογενὴς ἐμός ;
 OP. ἀνεψιός γε, μόνος ἐμοὶ σαφὴς φίλος.
 IΦ. οὐκ ἦν τόθ' οὗτος ὅτε πατήρ ἔκτεινέ με. 920
 OP. οὐκ ἦν· χρόνον γὰρ Στρόφιος ἦν ἄπαις τινά.
 IΦ. χαῖρ' ὦ πόσις μοι τῆς ἐμῆς ὁμοσπόρου.
 OP. καμός γε σωτήρ, οὐχὶ συγγενὴς μόνον.
 IΦ. τὰ δεινὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι ;
 OP. σιγῶμεν αὐτά· πατρὶ τιμωρῶν ἐμῷ. 925
 IΦ. ἡ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν ;
 OP. ἔα τὰ μητρός· οὐδὲ σοὶ κλύειν καλόν.

910. τοῦδε: *i.e.* what is expressed in ll. 905 and 906. 911. εἰκότως ἔχει: *i.e.* εἰκός ἐστιν. "Heaven helps those who help themselves." 912. λόγου: as in 578 and 672. 913. πυθέσθαι: in apposition with λόγου. 914. πάντ': *i.e.* πάντα περὶ ἐκείνης. Iphigenia knew only that Electra was alive (cp. l. 562) and, womanlike, in spite of their danger, she now insists upon learning something more about her. 916. Iphigenia knew the name of Pylades, but it suggested nothing

to her, as he was not born when she left home, cp. 920. 918. θυγατρός: the mother of Pylades was Anaxibia, a sister of Agamemnon. Pylades was therefore Iphigenia's cousin. 920. ἔκτεινέ με: *i.e.* tried to slay me. 922. πόσις: the nom. in place of the more regular voc., cp. l. 830 and Eur. *Hel.* 1399. 926. ἀνθ' ὅτου: an adverbial phrase, *why*. Hence ὅτου not ἥστινος. 927. ἔα: *i.e.* let alone, cp. μητέρα τ', ἐὼ τοῦτ', οὐ γὰρ εὐπρεπὲς λέγειν, κτλ. Eur. *Or.* 1145.

- ΙΦ. σιγῶ· τὸ δ' Ἄργος πρὸς σέ νῦν ἀποβλέπει ;
 ΟΡ. Μενέλαος ἄρχει· φυγάδες ἐσμὲν ἐκ πάτρας.
 ΙΦ. οὐ πού νοσοῦντας θεῖος ὕβρισεν δόμους ; 930
 ΟΡ. οὐκ, ἀλλ' Ἑρινύων δεῖμά μ' ἐκβάλλει χθονός.
 ΙΦ. ταῦτ' ἄρ' ἐπ' ἀκταῖς κἀνθάδ' ἡγγέλθης μανείς ;
 ΟΡ. ὦφθην οὐ νῦν πρῶτον ὄντες ἄθλιοι.
 ΙΦ. ἔγνωκα, μητρός σ' εἶνεκ' ἡλάστρουν θεαί.
 ΟΡ. ὥσθ' αἵματηρὰ στόμι' ἐπεμβαλέω ἐμοί. 935
 ΙΦ. τί γάρ ποτ' ἐς γῆν τήνδ' ἐπόρθμευσας πόδα ;
 ΟΡ. Φοίβου κελευσθεῖς θεσφάτοις ἀφικόμεν.
 ΙΦ. τί χρῆμα δρᾶσαι ; ῥήτὸν ἢ σιγώμενον ;
 ΟΡ. λέγοιμ' ἂν· ἀρχαὶ δ' αἶδε μοι πολλῶν πόνων.
 ἐπεὶ τὰ μητρὸς ταῦθ' ἂ σιγῶμεν κακὰ 940
 ἐς χεῖρας ἦλθε, μεταδρομαῖς Ἑρινύων
 ἡλαυνόμεσθα φυγάδες, ἔστ' ἐμὸν πόδα
 ἐς τὰς Ἀθήνας δῆτ' ἐπεμψε Λοξίας,
 δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.

928. ἀποβλέπει: *look up to you, i.e.* look to you as king. In Eur. *Iph. Aul.* 1378 Iphigenia when about to be sacrificed says, εἰς ἐμ' Ἑλλάς ἡ μεγίστη πᾶσα νῦν ἀποβλέπει. 930. Iphigenia thinks he means that Menelaus has banished him. 931. Ἑρινύων: pronounced as three syllables. 932. *This, then, is why you were announced as mad, here too, upon the shore.* — ταῦτ': adv. acc. = διὰ ταῦτα, cp. HA. 719 c; G. 1060; B. 336; Gl. 540. — κἀνθάδ: *i.e.* in Tauris, in opposition to Argos. 934. ἡλάστρουν: *were driving*, cp. 942 and 971. The word well expresses the mad rush of the victim

attempting to escape. — θεαί: *i.e.* the Furies, cp. ταῖς ἀνωνύμοις θεαῖς 944. 935. αἵματηρὰ στόμι': carries on the metaphor of ἡλάστρουν. The victim is like a horse driven so hard that the bit becomes bloody. 936. ἐπόρθμευσας πόδα: *turned thy steps*, cp. 266, also 1435. 939. λέγοιμ' ἂν: cp. 717 n. — αἶδε: refers to what follows. 941. ἐς χεῖρας ἦλθε: Orestes regarded it as his solemn duty to avenge his father's death. 944. ἀνωνύμοις: *nameless*, because the ancient Greeks thought it brought bad luck to call evil things by their right names. Hence the name Eumenides, *i.e.* "Kindly Beings" for

ἔστιν γὰρ ὅσια ψῆφος, ἣν Ἄρει ποτὲ 945
 Ζεὺς εἶσατ' ἔκ του δὴ χερῶν μιάσματος.
 ἐλθὼν δ' ἐκέισε, πρῶτα μὲν μ' οὐδεὶς ξένων
 ἐκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον·
 οἱ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι 950
 παρέσχον, οἴκων ὄντες ἐν ταύτῳ στέγει,
 σιγῇ δ' ἔτεκτῆναντ' ἀπόφθεγκτόν μ', ὅπως
 δαιτὸς γενοίμην πώματός τ' αὐτῶν δίχα,
 ἐς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου
 μέτρομα πληρώσαντες εἶχον ἡδονήν.
 καὶ γὰρ ἔξελέγξαι μὲν ξένους οὐκ ἤξιουν, 955

the Furies, cp. 218 n. — θεαῖς: dat. of advantage.

945. *ψῆφος*: *court*, cp. 969. From the idea of vote, the poet uses the word to denote the place where the votes were cast. 946. The Areopagus, according to Greek legend, was so called because Ares was tried there for murdering Halirrothius, cp. Eur. *El.* 1258 ff.

ἔστιν δ' Ἄρεώς τις ὄχθος, οὐ πρῶτον θεοὶ
 ἔζοντ' ἐπὶ ψήφοισιν αἵματος πέρι,
 Ἀλirroθθιον δ' ἔκταν' ὠμόφρων Ἄρης κτλ.

There is a hill of Ares where first the gods sat to decide about a deed of blood, when Ares, fierce of heart, slew Halirrothius, etc. It is more likely that the hill got its name from ἄρειος, i.e. φόνιος, "bloody," as explained by Wecklein in his note on this passage. The court of the Areopagus in the time of Euripides had jurisdiction over cases of intentional homi-

cide. In earlier times it had other important prerogatives of which it was deprived soon after Pericles came into power, cp. Arist. *Ἀθ. Πολ.* cc. 25 and 27. 947. *ἐλθὼν*: has no grammatical construction. It is a case of anacoluthon, cp. l. 964. — *ἐκέισε*: i.e. to Athens. 949. *ἔσχον αἰδῶ*: i.e. ἡδέσαντο. 951. *By their silence they contrived to keep me silent.* *ἀπόφθεγκτον*: i.e. ἀφθεγκτον. 952 ff. The idea is that some of the Athenians wishing to be hospitable, and at the same time to escape pollution, provided the murderer with entertainment at a separate table, but had no intercourse with him. 953. *ἄγγος ἴδιον*: instead of one cup which was passed from hand to hand, as was customary at banquets, each man had a cup of his own and drank by himself. — *ἴσον*: should be taken with μέτρομα. — *βακχίου*: wine, cp. Eur. *Cyc.* 519.

ἤλγουν δὲ σιγῇ κἀδόκουσιν οὐκ εἰδέναι,
 μέγα στενάζων, οὐνεκ' ἡ μητρὸς φονεύς.
 κλύω δ' Ἀθηναίοισι τὰμὰ δυστυχῇ
 τελετὴν γενέσθαι, καὶ τὸν νόμον μένειν,
 χοῆρες ἄγγος Παλλάδος τιμᾶν λεών. 960
 ὥς δ' εἰς Ἄρειον ὄχθον ἦκον, ἐς δίκην
 ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον,
 τὸ δ' ἄλλο πρέσβειρ' ἤπερ ἦν Ἐρινύων.
 εἰπὼν δ' ἀκούσας θ' αἵματος μητρὸς πέρι,
 Φοῖβός μ' ἔσωσε μαρτυρῶν· ἴσας δέ μοι 965

957. οὐνεκ': cp. 783. — φονεύς: nobody in Athens called Orestes φονεύς, but he knew that that was what they thought him. That is why he uses this harsh word here, although in l. 940 he was unwilling to mention his mother's fate. 959. καὶ: i.e. at the time of his narration. 960. χοῆρες ἄγγος: Euripides gives this story of the entertainment of Orestes at Athens to account for the origin of the Choes festival, one of the features of which was that each man at a given signal drank a pitcher (χοῦς) of wine in silence, and the one who finished first received a prize. The Χόες came on the second day of the Anthesteria, a three days' festival celebrated in the month of Anthesterion. 961. ὄχθον: in place of the usual πάγον, as not infrequently in tragedy. — ἐς δίκην ἔστην: came up for trial. 962. βάθρον: in a Greek court of law there were two stands, one for the accuser and the other for the defendant. In

the present case the "Eldest of the Furies" is supposed to occupy the first of these, and Orestes the other. 963. πρέσβειρ': sc. λαβοῦσα, a case of anacoluthon. The poet completes his sentence as though a plural verb had preceded. 964. εἰπὼν δ' ἀκούσας θ' κτλ.: cp. the trial scene in Aesch. *Eum.* 586 ff., where Orestes is cross-questioned by the Furies, and Apollo saves him by testifying in his behalf. Euripides evidently has this scene in mind here. For the construction cp. l. 947. 965 f. ἴσας δέ μοι ψήφους: cp. Aesch. *Eum.* 752 f. (Athena speaks)

ἀνὴρ δδ' ἐκπέφυγεν αἵματος δίκην·
 ἴσον γάρ ἐστι τὰρίθμημα τῶν πάλων.

This man has escaped in his trial for murder. The number of the votes is equal; cp. also Eur. El. 1265 f. In an Attic court of law it was the custom, in case of a tie vote, for the presiding officer to decide in favor of the defendant. Euripides, following Aeschylus, makes the origin of the

ψήφους διηρίθμησε Παλλὰς ὠλένη,
 νικῶν δ' ἀπῆρα φόνια πειρατήρια.
 ὅσαι μὲν οὖν ἔζοντο πεισθεῖσαι δίκη,
 ψῆφον παρ' αὐτὴν ἱερὸν ὠρίσαντ' ἔχειν.
 ὅσαι δ' Ἐρινύων οὐκ ἐπείσθησαν νόμῳ, 970
 δρόμοις ἀνδρύτοισιν ἡλάστρουν μ' αἰεί,
 ἕως ἐς ἀγνὸν ἦλθον αὖ Φοῖβου πέδον,
 καὶ πρόσθεν ἀδύτων ἐκταθείς, νῆστις βορᾶς,
 ἐπώμοσ' αὐτοῦ βίον ἀπορρήξειν θανῶν,
 εἰ μὴ με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν. 975
 ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακῶν

custom go back to Athena's decision in this trial. The words ψῆφος Ἀθηνᾶς were proverbial for an acquittal, probably in cases where the votes were equal.

967. νικῶν δ' ἀπῆρα φόνια πειρατήρια: is equivalent to ἐκπέφυγεν αἵματος δίκην quoted on 965. 969. ψῆφον: as in 945. — ὠρίσαντ' κτλ.: lit. *marked out the boundaries so as to have a shrine, i.e. took possession of a shrine*. There was an ancient sanctuary of the Furies in the cave at the northeast corner of the Areopagus. Euripides again follows Aeschylus in making its establishment date from the trial of Orestes, cp. Eur. *El.* 1270 ff.

δεῖναι μὲν οὖν θεαὶ τῷδ' ἄχει πεπληγμέναι πάγον παρ' αὐτὸν χάσμα δύσονται χθονός, σμυδὸν βροτοῖσιν εὐσεβὲς χρηστήριον.

So, the dreadful goddesses, smitten with this distress, hard by the hill itself will enter a cave in the earth, a holy, sacred oracle for mankind.

970. Ἐρινύων: cp. 931 n. — νόμος: *decision*. 971. δρόμοις ἀνδρύτοισιν: cp. l. 81. 972. ἀγνὸν . . . Φοῖβου πέδον: probably means the sacred enclosure about the temple at Delphi, as Wecklein has pointed out. 973. πρόσθεν: i.e. *πρό*. — νῆστις βορᾶς: *without tasting food*. It was his desperate condition which made Orestes address the oracle in this manner. In a similar way the Athenians sent to consult the oracle at Delphi at the time of the invasion of Greece by Xerxes, when they had received an unfavorable reply, again addressed the oracle and threatened to stay there until they died if the god did not tell them something more favorable. As a result they received the famous reply about the wooden wall recorded by Hdt. 7. 141. 974. αὐτοῦ: *there on the spot*. 975. ὅς μ' ἀπώλεσεν: i.e. by bidding him avenge his father. 976. αὐδὴν: *oracle*. — λακῶν: as in 461.

- Φοῖβός μ' ἔπεμψε δεῦρο, διοπετὲς λαβεῖν
 ἄγαλμ' Ἀθηνῶν τ' ἐγκαθιδρῦσαι χθονί.
 ἀλλ' ἦνπερ ἡμῶν ὤρισεν σωτηρίαν,
 σύμπραξον· ἦν γὰρ θεᾶς κατάσχωμεν βρέτας, 980
 μανιῶν τε λήξω καὶ σὲ πολυκώπῳ σκάφει
 στείλας Μυκῆναις ἐγκαταστήσω πάλιν.
 ἀλλ', ὦ φιληθείς', ὦ κασίγνητον κάρα,
 σῶσον πατρῶν οἶκον, ἔκσωσον δ' ἐμέ·
 ὥς τᾶμ' ὄλωλε πάντα καὶ τὰ Πελοπιδῶν, 985
 οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.
- ΧΟ. δεινὴ τις ὀργὴ δαιμόνων ἐπέζεσε
 τὸ Ταντάλειον σπέρμα διὰ πόνων τ' ἄγει.
- ΙΦ. τὸ μὲν πρόθυμον, πρίν σε δεῦρ' ἔλθειν, ἔχω
 Ἄργει γενέσθαι καὶ σέ, σύγγον', εἰσιδεῖν. 990
 θέλω δ' ἅπερ σύ, σέ τε μεταστήσαι πόνων
 νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι με
 θυμουμένη, πατρῶν ὀρθῶσαι πάλιν.

977. διοπετὲς ἄγαλμ': cp. l. 88 n.
 979. ὤρισεν: *marked out*. 983. κασί-
 γνητον κάρα: *darlings sister*. 984. σῶ-
 σον κτλ.: if Orestes died, the house
 of Agamemnon came to an end.
 985. τᾶμ' ὄλωλε πάντα: cp. 714.—
 For the tense of ὄλωλε cp. GMT.
 51. 986. οὐράνιον: cp. διοπετὲς 977.
 987. ἐπέζεσε: *has caused the race of
 Tantalus to boil*. The poet felt the
 need of a strong metaphor to describe
 the series of catastrophes which had
 come upon the family. It was as if the
 whole house had been tossed into a
 seething caldron, cp. Eur. *Hec.* 583 f.
 992. τῷ κτανόντι: *i.e.* Agamemnon.

The slaying had not really taken
 place in spite of the aorist tense; cp.
 Eur. *Ion* 1291

ἔκτεινά σ' ὄντα πολέμον δόμοις ἐμοῖς.

*I slew, i.e. tried to slay, you an
 enemy to my house*. Creusa's at-
 tempt to kill Ion had failed. Küh-
 ner (2. § 386. 12) explains this use of
 the aorist as *conatus rei faciendae
 sine effectu*. Herbig (*Indog. Forsch.*
 6. 205) explains it as due to the
 meaning of the verb, κτείνω denoting
 the action of the subject, but not
 necessarily the result of that action
 upon the object.

σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἂν
 σώσαιμί τ' οἴκους. τὴν θεὸν δ' ὅπως λάθω 995
 δέδοικα καὶ τύραννον, ἥνικ' ἂν κενὰς
 κρηπίδας εὖρη λαίνας ἀγάλματος.
 πῶς οὐ θανοῦμαι; τίς δ' ἔνεστί μοι λόγος;
 ἀλλ' εἰ μὲν ἔν τι τοῦθ' ὁμοῦ γενήσεται,
 ἀγαλμά τ' οἴσεις καὶ μ' ἐπ' εὐπρύμνου νεῶς 1000
 ἄξεις, τὸ κινδύνευμα γίγνεται καλόν·
 τούτου δὲ χωρισθεῖς' ἐγὼ μὲν ὄλλυμαι,
 σὺ δ' ἂν τὸ σαντοῦ θέμενος εἰ νόστου τύχοις.
 οὐ μὴν τι φεύγω γ' οὐδέ μ' εἰ θανεῖν χρεῶν,
 σώσασά σ'· οὐ γὰρ ἀλλ' ἀνὴρ μὲν ἐκ δόμων 1005
 θανῶν ποθεινός, τὰ δὲ γυναικὸς ἀσθενῇ.
 OP. οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς·
 ἄλις τὸ κείνης αἵμα· κοινόφρων δὲ σοὶ

994. ἀπαλλάξαιμεν ἂν: *i.e.* if I should do this. 995. σώσαιμι: supply ἂν from the preceding line. — ὅπως: *how*, GMT. 376. The direct form was πῶς λάθω; 998. λόγος: *excuse*. 999. The subject of γενήσεται is τοῦθ', *i.e.* ταῦτα attracted to the singular by ἔν τι, if the manuscript reading is correct. Translate freely, *If at the same time this befall*, etc. 1001. καλόν: *i.e.* worth risking. 1002. τούτου: refers to καὶ μ' ἐπ' εὐπρύμνου νεῶς ἄξεις, *i.e.* her rescue by Orestes. 1003. τὸ σαντοῦ θέμενος εἰ: *successful in your undertaking* — Iphigenia sees clearly that unless she leaves the country with Orestes she is doomed to die, but she decides that her first duty is to save

him by helping him get possession of the statue, and so preserving her father's house. 1005. οὐ γὰρ ἀλλ': *it is not but that, i.e. it is a fact that*. 1006. ποθεινός: *much desired*, and so *lamented*. — τὰ δὲ γυναικός: *i.e.* γυνή, cp. l. 766 n. — This line is in accord with Greek sentiment. The woman's position was much inferior to that of the man in ancient Greek society; cp. Eur. *Iph. Aul.* 1394 εἰς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὀρῶν φάος *one man alive is better than ten thousand women*. 1008. κοινόφρων: here means little more than *κοινῇ*. The arrangement of the words is noticeable: *κοινόφρων* corresponds with *λαχεῖν*, and *ζῆν* with *θανῶν*.

- καὶ ζῆν θέλοιμ' ἂν καὶ θανὼν λαχεῖν ἴσον.
 ἄξω δέ σ', ἥνπερ μὴ αὐτὸς ἐνταυθοὶ πέσω, 1010
 πρὸς οἶκον, ἧ σοῦ καθθανὼν μενῶ μέτα.
 γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τότε
 Ἀρτέμιδι, πῶς ἂν Λοξίας ἐθέσπισε
 κομίσαι μ' ἄγαλμα θεᾶς πόλισμα Παλλάδος
 καὶ σὸν πρόσωπον εἰσιδεῖν; ἅπαντα γὰρ 1015
 συνθεῖς τάδ' εἰς ἐν νόστον ἐλπίζω λαβεῖν.
- ΙΦ. πῶς οὖν γένοιτ' ἂν ὥστε μήθ' ἡμᾶς θανεῖν,
 λαβεῖν θ' ἂ βουλόμεσθα; τῇδε γὰρ νοσεῖ
 νόστος πρὸς οἴκους· ἡ δὲ βούλευσις πάρα.
- ΟΡ. ἄρ' ἂν τύραννον διολέσαι δυναίμεθ' ἂν; 1020
- ΙΦ. δεινὸν τόδ' εἶπας, ξενοφονεῖν ἐπήλυδας.
- ΟΡ. ἀλλ', εἰ σὲ σώσει καμέ, κινδυνευτέον.
- ΙΦ. οὐκ ἂν δυναίμην, τὸ δὲ πρόθυμον ἦνεσα.
- ΟΡ. τί δ', εἴ με ναῶ τῷδε κρύψείας λάθρα;
- ΙΦ. ὥς δὴ σκότος λαβόντες ἐκσωθείμεν ἂν; 1025
- ΟΡ. κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.

1010. μὴ αὐτός: pronounced as two syllables. — πέσω: *fail*. 1012. πρόσαντες: *opposed to, i.e. against the will of*. 1014. πόλισμα: *i.e. ἐς τὴν πόλιν*. 1018. νοσεῖ: *is weak*. This use of the word is not uncommon, cp. Eur. *Hel.* 581

ἐκεῖ νοσοῦμεν, ὅτι δάμαρτ' ἄλλην ἔχω.
That's where I am weak, because I have another wife. 1019. δέ: has its adversative force here. The idea is, 'Herein lies the difficulty about our plan to return home, but we have the means to think our way out of it.'

1020. Similarly in Eur. *Hel.* 1043 f. Menelaus proposes to slay the king; cp. also *Hel.* 809. 1023. ἦνεσα: cp. 862 n. 1025. ὥς: for ὥστε, introducing a clause of result. The opt. is potential, cp. GMT. 602. — σκότος λαβόντες: *taking advantage of the darkness*. σκότος as a neuter is not common, but cp. Eur. *Meleager*, Frag. 538

τὸ μὲν γὰρ ἐν φῶ, τὸ δὲ κατὰ σκότος κακόν,
 cp. also *Hec.* 831; *Herc. Fur.* 563 and 1159. 1026. κλεπτῶν: *night is the time for thieves, i.e. is the time*

- ΙΦ. εἴς' ἔνδον ἱεροῦ φύλακες, οὓς οὐ λήσομεν.
 ΟΡ. οἴμοι, διεφθάρμεσθα· πῶς σωθεῖμεν ἄν ;
 ΙΦ. ἔχειν δοκῶ μοι καινὸν ἐξεύρημά τι.
 ΟΡ. ποῖόν τι ; δόξης μετάδος, ὡς καὶ γὰρ μάθω. 1030
 ΙΦ. ταῖς σαῖσι μανίαις χρήσομαι σοφίσμασιν.
 ΟΡ. δειναὶ γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας.
 ΙΦ. φονέα σε φήσω μητρὸς ἐξ Ἄργους μολεῶν.
 ΟΡ. χρήσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.
 ΙΦ. ὡς οὐ θέμις σε λέξομεν θύειν θεᾶ, 1035
 ΟΡ. τίν' αἰτίαν ἔχουσ' ; ὑποπτεύω τι γάρ.
 ΙΦ. οὐ καθαρὸν ὄντα, τὸ δ' ὅσιον δώσω φόνω.
 ΟΡ. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται ;
 ΙΦ. πόντου σε πηγαῖς ἀγνίσαι βουλήσομαι,
 ΟΡ. ἔτ' ἐν δόμοισι βρέτας, ἐφ' ᾧ πεπλεύκαμεν. 1040
 ΙΦ. κακεῖνο νύφαι, σοῦ θιγόντος ὥς, ἐρῶ.
 ΟΡ. ποῖ δῆτα ; πόντου νοτερόν εἴπας ἔκβολον ;
 ΙΦ. οὐ ναὺς χαλινοῖς λινοδέτοις ὄρμει σέθεν.

when the statue might be carried off most easily. Cp. Eur. *Phoen.* 726 ἴσον φέρει νύξ, τοῖς δὲ τολμῶσιν πλῖον *night makes things equal, and is an advantage to the bold.*

1028. Orestes is in despair. He has offered two plans for escape, neither of which is acceptable to Iphigenia. She now proposes her plan. 1032. Euripides had a high opinion of the resourcefulness of women; cp. *Andr.* 85 πολλὰς ἂν εὖροις μηχανὰς· γυνὴ γὰρ εἰ *you might invent many devices, for you are a woman*; and *Frag.* 323 ἦν γὰρ τις αἶνος, ὡς γυναιξὶ μὲν τέχνηαι μέλουσι *there was a say-*

ing that women love wiles. 1035. ὡς: for ὅτι. — Iphigenia completes her sentence in l. 1037, at the same time answering the question asked by Orestes in 1036. 1037. δώσω: is part of the indirect discourse, and depends upon λέξομεν ὡς. 1039. πόντου πηγαῖς: *with the waters of the sea.* — βουλήσομαι: cp. 1037 n. 1041. νύφαι: depends upon βουλήσομαι. ἐρῶ is added epexegetically to show that this is still part of the story she is going to tell. 1042. ἔκβολον: *inlet*, we should say, i.e. a place where the sea has burst through its natural barriers and run up into the land.

- OP. σὺ δ' ἢ τις ἄλλος ἐν χεροῖν οἷσι βρέτας ;
 IΦ. ἐγὼ· θιγεῖν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ. 1045
 OP. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάζεται φόνου ;
 IΦ. ταῦτ' ἐν χεροῖν σοὶ λέξεται μίασμ' ἔχων.
 OP. λάθρα δ' ἄνακτος ἢ εἰδότος δράσεις τάδε ;
 IΦ. πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί γε.
 OP. καὶ μὴν νεὼς γε πύτλος εὐήρης πάρα. 1050
 IΦ. σοὶ δὴ μέλειν χρὴ τᾶλλ' ὅπως ἔξει καλῶς.
 OP. ἐνὸς μόνου δεῖ, τάσδε συγκρύναι τάδε.
 ἀλλ' ἀντίαζε καὶ λόγους πειστηρίου
 εὗρισκ'· ἔχει τοι δύναμιν εἰς οἶκτον γυνή.
 τὰ δ' ἄλλ' ἴσως ἂν πάντα συμβαίη καλῶς. 1055
 IΦ. ὦ φίλταται γυναῖκες, εἰς ὑμᾶς βλέπω,

1046. φόνου: *tale of murder*, see Crit. App. 1047. λέξεται: the fut. mid. form is here used for the fut. pass., HA. 496; G. 1248; B. 515, 1; Gl. 393. Cp. Eur. *Alc.* 322

ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' ὅσι λέξομαι.

But I shall straightway be spoken of among the dead; also Herc. Fur. 581 f.

οὐκ ἄρ' Ἡρακλῆς

ὁ καλλίνικος ὡς πάροιθε λέξομαι.

I shall not be spoken of as Heracles the victor as before. — ἔχων: the participle with λέγω in indirect discourse is rare; but λέγω is here used almost in the sense of ἀγγέλλω, which regularly takes the participle, cp. GMT. 904. 1048. ἄνακτος: depends upon λάθρα. — εἰδότος: sc. αὐτοῦ, gen. abs. 1049. πείσασα μύθοις: sc. δράσω τάδε. 1050. νεὼς γε πύτλος εὐήρης: *the ship*

at least with her well-fitting, splashing oars, etc., cp. 1345 f.; also Eur. *Troad.* 1123

Ἐκάβη, νεὼς μὲν πύτλος εἰς λελειμμένους

Hecuba, one ship with splashing oars left behind, etc. — πάρα: for πάρεστι

as frequently, cp. 1019. 1051. τᾶλλ': i.e. the departure after she has led them to the shore. 1052. τάσδε: i.e. the Chorus, who had heard the whole conversation. Such references to the Chorus are not uncommon, cp. Eur. *El.* 272, where Orestes asks

αἰδ' οὐν φίλαι σοὶ τούτ' ἀκούουσιν λόγους;

Do these friends of yours (i.e. the Chorus) hear these words? Cp. also Eur. *Hipp.* 710 ff., where Phaedra begs the Chorus to keep silent about what they have heard, and they swear to do so. 1054. *Woman has power to move the soul to pity.*

καὶ τὰμ' ἐν ὑμῖν ἐστὶν ἢ καλῶς ἔχειν
 ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας
 φίλου τ' ἀδελφοῦ φιλατῆς τε συγγόνου.
 καὶ πρῶτα μὲν μοι τοῦ λόγου τάδ' ἀρχέτω. 1060
 γυναῖκές ἐσμεν, φιλόφρον ἀλλήλαις γένος,
 σῶζω τε κοινὰ πράγματ' ἀσφαλέσταται.
 σιγήσαθ' ἡμῖν καὶ συνεκπονήσατε
 φυγάς. καλὸν τοι γλῶσσ' ὅτῳ πιστὴ παρῇ.
 ὁράτε δ' ὡς τρεῖς μία τύχη τοὺς φιλάτους 1065
 ἢ γῆς πατρώας νόστος ἢ θανεῖν ἔχει.
 σωθεῖσα δ', ὡς ἂν καὶ σὺ κοινωνῇς τύχης,
 σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρὸς σε δεξιᾶς,
 σὲ καὶ σ' ἱκνούμαι, σὲ δὲ φίλης παρηίδος
 γονάτων τε καὶ τῶν ἐν δόμοισι φιλάτων 1070
 μητρὸς πατρός τε καὶ τέκνων ὅτῳ κυρεῖ.
 τί φατέ; τίς ὑμῶν φησιν ἢ τίς οὐ θέλει,

1059. συγγόνου: Electra. 1061. γένος: *sex*, cp. 1298. — The idea expressed in this line is not uncommon in Euripides, cp. *Alope*, Frag. 109 γυνὴ γυναῖκί σύμμαχος πέφυκε πως woman is by nature woman's staunchest friend; also *Hel.* 329 γυναῖκα γὰρ δὴ συμπονεῖν γυναῖκί χρή for woman must work with woman; and *Hel.* 830. 1064. γλῶσσ': belongs inside the relative clause. — ὅτῳ . . . παρῇ: the phrase is equivalent to ἐάν τις γλῶσσαν πιστὴν ἔχη. For the omission of ἂν with ὅτῳ cp. GMT. 540. 1066. γῆς: obj. gen. 1067. ὡς ἂν: expresses purpose, as often in Euripides, cp. *Cycl.* 634; *Hel.* 1253, 1411, 1522;

Rhes. 420, etc. 1068. σώσω σ' ἐς Ἑλλάδ': cp. 746. 1069. σὲ καὶ σ' ἱκνούμαι: Iphigenia goes to one member of the Chorus after another and begs them to be silent. This passage furnishes a good argument for the non-existence of a stage in the Greek theater. If Iphigenia were upon a stage elevated above the Chorus the scene would be impossible, see *Intro.* § 36. — παρηίδος: the gen. may be used with verbs in which touching is implied. 1070. γονάτων: cp. l. 362 n. 1071. κυρεῖ: for τυγχάνει, as frequently, cp. l. 1285; *sc.* ὄντα. 1072. φησιν: says yes, i.e. consents to.

φθέγξασθε, ταῦτα ; μὴ γὰρ αἰνουσῶν λόγους
ὀλῶλα ἀγῶ καὶ κασίγνητος τάλας.

ΧΟ. θάρσει, φίλη δέσποινα, καὶ σφύζον μόνον · 1075

ὥς ἐκ γ' ἐμοῦ σοι πάντα σίγηθήσεται,
ἴστω μέγας Ζεὺς, ὧν ἐπισκῆπτεις πέρι.

ΙΦ. ὄναισθε μύθων καὶ γένοισθ' εὐδαίμονες.
σὸν ἔργον ἤδη καὶ σὸν εἰσβαίνειν δόμους · 1080

ὥς αὐτίχ' ἤξει τῆσδε κοίρανος χθονός,
θυσίαν ἐλέγξων, εἰ κατείργασται, ξένων.

ὦ πότνι', ἥπερ μ' Αὐλίδος κατὰ πτυχὰς
δεινῆς ἔσωσας ἐκ πατροκτόνου χερός,
σῶσόν με καὶ νῦν τούσδε τ' · ἡ τὸ Δοξίου
οὐκέτι βροτοῖσι διὰ σ' ἐτήτυμον στόμα. 1085

ἀλλ' εὐμενῆς ἐκβηθὶ βαρβάρου χθονὸς
ἐς τὰς Ἀθήνας · καὶ γὰρ ἐνθάδ' οὐ πρέπει
ναίειν, παρόν σοι πόλιν ἔχειν εὐδαίμονα.

1073. μὴ γὰρ αἰνουσῶν: sc. ὕμνων. The gen. abs. here expresses a condition. 1076. ἐκ: cp. l. 552. 1077. ἴστω μέγας Ζεὺς: let great Zeus be witness. This is a common form of oath, cp. Soph. *Ant.* 184 ἴστω Ζεὺς ὁ πάνθ' ὀρώων δέ, Aristoph. *Ach.* 860 ἴττω (= ἴστω) Ἡρακλῆς, 911 ἴττω Δεὺς (= Ζεὺς). 1078. ὄναισθε: thank you. 1079. σὸν ἔργον: she addresses first Orestes and then Pylades. — δόμους: i.e. the temple. 1081. ἐλέγξων: to inquire about. 1082. Before following the two young men who have started towards the temple, Iphigenia stands for a moment bowed in thought, and then

makes this prayer to Artemis. 1083. ἐκ πατροκτόνου χερός: from a father's murdering hand. πατροκτόνος ought properly to mean *parricidal*. For a similar change in meaning cp. Aesch. *Prom.* 860 θηλυκτόνῃ Ἄρει δαμέντων overcome by a murderous women's war. 1085. Iphigenia means that if Artemis does not assist them in their escape the words of Apollo will fail of fulfilment, and he will therefore no longer be regarded as a true prophet. 1086. ἐκβηθὶ: Iphigenia appears to identify the statue with the goddess. 1088. εὐδαίμονα: this word is often used as an epithet of Athens. — Exit Iphigenia into the temple.

ΧΟ. ὄρνις, ἃ παρὰ πετρίνας στρ. α' 1090
 πόντου δειράδας, ἄλκυν,
 ἔλεγον οἰκτρὸν αἶδεις,
 εὐξύνετον ξυνετοῖσι βοάν,
 ὅτι πότιν κελαδεῖς αἰμολπαῖς,
 ἐγὼ σοι παραβάλλομαι 1095
 θρήνου, ἄπτερος ὄρνις,
 ποθοῦς Ἑλλάων ἀγόρους,
 ποθοῦς Ἀρτεμιν λοχίαν,

Στάσιμον Δεύτερον 1089-1152.

In this Stasimon the Chorus long-
 ing for Greece compare their lamen-
 tations to those of the kingfisher.
 Then follows an account of how they
 were captured by the enemy and
 taken over the sea and sold as slaves,
 finally becoming attendants of Iphi-
 genia. This brings them back to
 their mistress who, they remember,
 is going home to Greece, and they
 long for wings that they, like birds,
 may fly away to their homes.

1089. παρὰ πετρίνας κτλ. : *along the
 rocky ridges of the sea.* 1090. ἄλκυν :
 the cry of the halcyon is frequently
 alluded to by the Greek poets as
 mournful. The Greek ἄλκυν is
 usually identified with the kingfisher,
 but the cry of our kingfisher is cer-
 tainly not mournful. Aristophanes
 apparently has this passage in mind
 in *Frogs* 1309 f. ἄλκύνες, αἱ παρ'
 δεινὰς θαλάσσης | κύμασι στρωμύλ-
 λετε κτλ. 1092. εὐξύνετον ξυνετοῖσι :

well understood by those who know.

Euripides seems fond of this colloca-
 tion of words, cp. *Phoen.* 1506 δυσεύ-
 νετον ξυνετός and *Iph. Aul.* 466 οὐ
 συνετὰ συνετῶς. 1093. πότιν : Ceyx,
 king of Trachis, when on a journey
 to the oracle at Clarus was ship-
 wrecked and drowned. His wife
 Alcyone finding his body on the
 shore was about to cast herself into
 the waves when the gods transformed
 the pair into kingfishers. The story
 is told by Ovid, *Met.* 11. 270 ff.

1094. σοι : for τοῖς σοῖς (brachylogy)
*I compare my lamentations with
 thine.* 1096. ἀγόρους : used only by
 Euripides, who employs it several
 times for ἀγορά, e.g. *El.* 723, *Andr.*
 1037, *Herc. Fur.* 412. 1097. Ἀρτε-
 μιν λοχίαν : Artemis was worshiped
 in many parts of Greece as a goddess
 of childbirth. This aspect of her
 worship was one which the Chorus
 would remember as characteristic
 of home, in distinction from the
 dreadful rites practised in Tauris.

ἃ παρὰ Κύνθιον ὄχθον οἶ-
 κεί φοινικά θ' ἄβροκόμαν
 δαφνάν τ' εὐκρνεά καὶ γλαυκᾶς 1100
 θαλλὸν ἱρὸν ἐλαίας,
 Λατοῦς ὠδῖνα φίλαν,
 λίμναν θ' εἰλίσσουσαν ὕδωρ
 κύκλιον, ἔνθα κύκνος μελ-
 δὸς Μούσας θεράπειει. 1105

ὧ πολλαὶ δακρύων λιβάδες, ἀντ. α'
 αἱ παρηίδας εἰς ἐμὰς
 ἔπεσον, ἀνίκα πύργων
 ὀλλυμένων ἐπὶ ναυσὶν ἔβαν
 πολεμίων ἐρετμοῖσι καὶ λόγχαις. 1110

1098. παρὰ Κύνθιον ὄχθον κτλ. :
 the allusion is to Delos, the birthplace
 of Apollo and Artemis. The Cyn-
 thian hill, the palm, the bay-tree, the
 olive, and the lake, were all sacred,
 and celebrated in the worship of
 Apollo. With this passage cp. Eur.
Ion 919 ff.

μισεῖ σ' ἃ Δᾶλος καὶ δάφνας
 ἔρνεα φοινίκα παρ' ἄβροκόμαν,
 ἔνθα λοχεύματα σέμ' ἐλοχεύσατο
 Λατῶ κτλ.

*Delos hates thee and the bay-tree
 hard by the palm with its luxuriant
 foliage where Leto bore thee at a holy
 birth, etc.* 1102. ὠδῖνα: child, in
 apposition with Ἄρτεμιν in 1097.
 1103. *And the lake whirling its cir-
 cling waters.* Herodotus 2. 170 re-
 fers to this lake or pond as ἡ ἐν Δῆλῳ

τροχοειδῆς καλεομένη. It had no
 discharge into the sea. The idea
 that its waters rotated seems to have
 been a fallacy of the ancients. No
 such phenomenon is apparent at the
 present time. 1104. κύκνος μελῳδός:
 the singing swan is often alluded to
 by the ancient poets. They proba-
 bly had in mind the whistling swan,
 which does not now breed in Greece,
 cp. D. W. Thompson, *Glossary of
 Gr. Birds*, p. 107. The swan was
 sacred to Apollo. 1108. ὀλλυμένων:
 the pres. part. is here used in a per-
 fect sense, cp. GMT. 27. 1109. ἔβαν:
 to be translated as causative, *I was
 made to go.*—In Eur. *Hel.* 192 the
 Chorus, which in that play also
 consists of captive Greek maidens,
 is called θήραμα βαρβάρου πλάτας
prize of a foreign oar.

ζαχρύσου δὲ δι' ἔμπολᾶς
νόστον | βάρβαρον ἤλθον,
ἔνθα | τὰς ἐλαφοκτάνου
θεᾶς | ἀμφίπρην κόραν
παῖδ' Ἀγάμεμνονίαν λατρεύ-
ω βάμους τε | μηλοθύτας,
ζηλούσα | τὸν διὰ παντός | δυσ-
δαίμον'. ἐν γὰρ ἀνάγκαις
οὐ κάμνει σύντροφος ὦν
μετὰβάλλειω δυσδαιμονίαν.
τὸ δὲ μετ' εὐτυχίαν κακοῦ
σθαι θνατοῖς βαρὺς αἰών.

1115

1120

καὶ σὲ μέν, πότνι', Ἀργεΐα
πεντηκόντορος οἶκον ἄξει.

στρ. β'

1111 f. *Through bartering of precious gold I went on a foreign voyage, i.e. a voyage to a foreign land.* νόστον is a free use of the cognate acc. For the meaning of the word cp. *Iph. Aul.* 965 πρὸς Ἴλιον . . . νόστος. The idea is that the members of the Chorus were carried off and sold as slaves, and in that way reached the land of the Taurians. 1116. *μηλοθύτας*: *sacrificial*. The word usually means *sacrificers of sheep*, and is properly applied to priests. Because human beings, not sheep, were sacrificed in Tauris most of the editors emend the text; but it is more likely that the text is correct, and that the word here means little more than *sacrificial*. 1117 ff. *En-*

joying a life always unhappy. The poet's idea is that one who has had nothing but unhappiness in his life in a way becomes used to it, but a change from prosperity to misfortune is hard to bear. The Chorus are referring to themselves, now slaves though formerly free citizens. Euripides repeats this idea several times, cp. *Hel.* 417 ff.

δταν δ' ἀνὴρ

πράξη κακῶς ὑψηλός, εἰς ἀθλίαν

πίπτει κακίῳ τοῦ πάλαι δυσδαίμονος.

When a man of high station fares ill it is harder for him to adapt himself than the man long unfortunate; cp. also *Troad.* 639 f.; *Hel.* 510 ff., etc. 1123. σέ: *Iphigenia*. — This strophe is full of music.

συρίζων δ' ὁ κηροδέτας
 κάλαμος οὐρείου Πανὸς
 κώπαις ἐπιθωύξει,
 ὁ Φοῖβός θ' ὁ μάντις ἔχων
 κέλαδον ἑπτατόνου λύρας
 αἰείδων ἄξει λιπαρὰν
 εὖ σ' Ἀθηναίων ἐπὶ γᾶν.
 ἐμὲ δ' αὐτοῦ λιποῦσα βή-
 σῃ ῥοθίοις πλάταις·
 ἀέρι δ' ἰστία προτόνοις κατὰ

1125

1130

1125. *The wax-bound reed of the mountain Pan* is the Pan's pipe, cp. Virg. *Ecl.* 2. 32 Pan primum calamos cera coniungere pluris | instituit. It was customary on board a Greek ship to have a κελευστής or signal man who, by playing upon a pipe, gave the time for the rowers. Some such device was necessary to enable a large body of oarsmen to keep the stroke, cp. Eur. *Hel.* 1576; *Troad.* 127. In this case Pan is to be the κελευστής. 1129. *Singing to the accompaniment of his seven-stringed lyre.* Apollo and Pan are both to furnish music for the ship on its voyage. The lyre at Athens in the time of Euripides regularly had seven strings, although the older lyre had but four. It is frequently alluded to by classical authors, and depicted upon vases; e.g. Eur. *Herc. Fur.* 683 παρά τε χέλως ἑπτατόνου μολπᾶν *to the music of the seven-stringed lyre.* 1130. λιπαράν: *shining*, i.e. *glorious*, an adjective often applied to Athens,

especially by the Athenians, cp. Eur. *Alc.* 452 λιπαραῖσι τ' ἐν ὀλβίαις Ἀθῆναις *in glorious, happy Athens*; and Pindar, *Frag.* 76

ὦ ται λιπαραὶ καὶ ἰστέφανοι καὶ δολιδμοί,
 Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθῆναι, κτλ.

Aristophanes *Ach.* 639 f. ridicules the Athenians for being pleased with an epithet which he says was appropriate to sardines. 1131. εὖ: *happily*. 1133. ῥοθίοις πλάταις: *with splashing oars*, cp. 407. 1134 f. *The sheet with the help of the halyards will spread out full the sail to the breeze along the prow.* προτόνοις here means the halyards used to raise and lower the sail, as in Eur. *Hec.* 112. πόδες is the sheet, i.e. the line attached to the boom or to the lower end of the sail by which the position of the sail is regulated. Both words are technical terms. The poet has in mind a boat sailing before the wind, i.e. with a πρὶν μνηθεν οὖρος, and the sheet has let out the sail so as to take full advantage of the breeze.

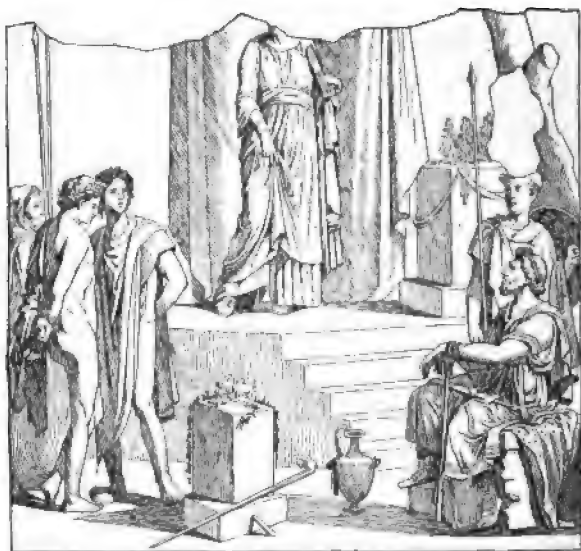
πρῶραν ἐκπετάσουσι πόδες
ναὸς ὠκυπόμπου. 1135

λαμπρὸν ἱππόδρομον βαίην, ἀντ. β'
ἐνθ' εὐάλιον ἔρχεται πῦρ·
οἰκείων δ' ὑπὲρ θαλάμων 1140
πτέρυγας ἐν νώτοις ἁμοῖς
λήξαιμι θοάζουσα·
χοροῖς δὲ σταίην, ὅθι καὶ
πάρθενος εὐδοκίμων γάμων,
παρὰ πόδ' εἰλίσσουσα φίλας 1145
ματρὸς, ἡλίκων θιάσους
ἔς ἀμίλλας χαρίτων, χαίτας
εἰς ἀβροπλούτου ἔριν
ὀρνυμένα, πολυποίκιλα φάρεα
καὶ πλοκάμους περιβαλλομένα 1150
γένυσιν ἐσκίαζον.

1137. λαμπρὸν ἱππόδρομον: *by the shining course*. The acc. is cognate, cp. l. 1112. 1142. *May I cease flapping the wings on my back*, etc., i.e. *may I alight*. In Eur. *Hel.* 1478 ff. the Chorus long to become birds. 1143. χοροῖς: *in choruses*. 1144. γάμων: i.e. ἐν ὥρᾳ γάμου (Paus. i. 19. 1). The gen. is objective. 1145 ff. *Turning my foot by my dear mother's, arousing a crowd of my mates to a contest of graces, to a rivalry of richly luxuriant tresses, my cheeks I used to cover, tossing bright colored veils and locks of hair*

about them. The members of the Chorus recall the happy days before their slavery. The text of the passage is troublesome. With παρὰ πόδ' εἰλίσσουσα κτλ. understand πόδα. εἰλίσσω πόδα occurs several times in Euripides, cp. *El.* 180; *Or.* 172; *Troad.* 3. With this passage cp. especially *Troad.* 332 f. πόδα σὸν ἔλισσε τᾷδε ἐκέισε μετ' ἐμέθεν ποδῶν. 1147 f. χαίτας εἰς ἀβροπλούτου ἔριν: for the order of the words cp. l. 1249 f. φίλας ἐπὶ ματέρος ἀγκάλαισι. 1151. γένυσιν: connect with περιβαλλομένα.

- ΘΟ. πού 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνή
'Ελληνίς; ἤδη τῶν ξένων κατήρξατο,



Iphigenia comes out of the temple with the statue and meets Thoas
(From a Pompeian wall-painting)

- ἀδύτοις τ' ἐν ἀγνοῖς σῶμα λάμπονται πυρί; 1155
ΧΟ. ἦδ' ἐστίν, ἧ σοι πάντ', ἀναξ, ἐρεῖ σαφῶς.
ΘΟ. ἔα·

τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρων,

Ἐπεισόδιον Τρίτον 1153-1233.

The plan to escape is put into operation. 1153. Enter Thoas from the right. He addresses the Chorus. 1154. κατήρξατο: *begun the sacrifice of*, cp. l. 40. 1155. σῶμα: the sing. acc. to Greek idiom, cp. δέμας 106.

1156. As Thoas finishes speaking Iphigenia enters from the temple carrying the statue in her arms. 1157. ἔα, which Thoas utters as a cry of surprise, has no metrical value, cp. φεῦ in 559, 627, etc., ἔα Eur. *Sup.* 92. — ἀκινήτων: properly refers to ἄγαλμα though in agreement with βάθρων.

- Ἀγαμέμνωνος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις ;
 ΙΦ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.
 ΘΟ. τί δ' ἔστιν, Ἰφιγένεια, καὼν ἐν δόμοις ; 1160
 ΙΦ. ἀπέπτυσ' ὅσια γὰρ δίδωμ' ἔπος τόδε.
 ΘΟ. τί φροιμιάζῃ νεοχμόν ; ἐξαύδα σαφῶς.
 ΙΦ. οὐ καθαρὰ μοι τὰ θύματ' ἡγρεύσασθ', ἄναξ.
 ΘΟ. τί τοῦκδιδάξαν τοῦτό σ' ; ἡ δόξαν λέγεις ;
 ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη. 1165
 ΘΟ. αὐτόματον, ἡ νιν σεισμὸς ἔστρεψε χθονός ;
 ΙΦ. αὐτόματον ὅψιν δ' ὀμμάτων ξυνήρμοσεν.
 ΘΟ. ἡ δ' αἰτία τίς ; ἡ τὸ τῶν ξένων μύσος ;
 ΙΦ. ἡδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.
 ΘΟ. ἀλλ' ἡ τω' ἔκανον βαρβάρων ἀκτῆς ἐπι ; 1170
 ΙΦ. οἰκεῖον ἦλθον τὸν φόνον κεκτημένοι.
 ΘΟ. τί ; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτῳκαμεν.

1159. ἔχ' : *hold, i.e. stay*. — ἐν παραστάσιν : *at the entrance, as in Eur. Phoen. 415*. The παραστάδες were properly the pilasters at the ends of the walls of a Greek temple. Thus a temple with two columns standing between the ends of the side walls, technically known as a *templum in antis*, was called in Greek ναὸς ἐν παραστάσιν. 1160. καινόν : frequently used euphemistically for bad news, cp. l. 42. 1161. ἀπέπτυσ' : *I spurn the thought*. The word is hardly more than an exclamation here. Euripides often uses it to express surprise and disgust. For the construction cp. 862 n. — γάρ : explains ἀπέπτυσσα, i.e. *I say this for, etc.* 1164. The full ex-

pression would be τί ἔστι τὸ ἐκδιδάξαν τοῦτό σε. 1165. ἔδρας : *from its position, i.e. turned its face away*. 1166. The king is skeptical and would account for the miracle by some natural phenomenon, but Iphigenia cannot permit that. 1167. ὅψιν ὀμμάτων : i.e. ὀμματα. 1169. ἡδ' : *sc. ἔστιν ἡ αἰτία*. 1170. The poet makes Thoas refer to his own people as βάρβαροι. In the eyes of the Athenians the Taurians were so distinctly foreigners that the incongruity of making their own king call them so is not noticed, cp. ll. 1174 and 1422. 1171. οἰκεῖον κτλ. : *having acquired their pollution at home*. For this meaning of φόνος, cp. ll. 1177 and 1338.

- ΙΦ. μητέρα κατειργάσαντο κωωνῶ ξίφει.
 ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.
 ΙΦ. πάσης διωγμοῖς ἠλάβησαν Ἑλλάδος. 1175
 ΘΟ. ἡ τῶνδ' ἑκατι δῆτ' ἄγαλμ' ἔξω φέρεις ;
 ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
 ΘΟ. μίασμα δ' ἔγνωσ τοῖν ξένου ποίῳ τρόπῳ ;
 ΙΦ. ἤλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
 ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς. 1180
 ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἡδύ μοι φρενῶν.
 ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι ;
 ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχῶν.
 ΘΟ. ὡς δὴ σφε σώσαις ἡδοναῖς ἀγγελμάτων.
 ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἐμόν. 1185
 ΘΟ. σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
 ΙΦ. πᾶσάν γε μισοῦσ' Ἑλλάδ', ἡ μ' ἀπώλεσεν.
 ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένου πέρι ;
 ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
 ΘΟ. οὐκ οὖν ἐν ἔργῳ χέρνιβες ξίφος τε σόν ; 1190

1173. κοινῶν : i.e. κοινῶ, together, with their swords. 1177. σεμνόν κτλ. : the idea is that by bringing the statue into the open air she is freeing it of its pollution (cp. Iphigenia's feeling in regard to her dream, l. 43); but, as l. 1199 shows, it cannot be wholly purified without a bath in the sea. 1180. ἦσθου : sc. τὸ μίασμα τοῖν ξένου from l. 1178. 1181. δέλεαρ κτλ. : a bait pleasant, i.e. tempting, to my mind. The gen. is objective. 1183 ff. The references to Orestes and Agamemnon seem strained to us, but no doubt pleased a Greek audience. 1184. ὡς : expresses

purpose. 1186. But you naturally inclined to the side of the goddess. Thoas reasons that since Agamemnon had tried to kill Iphigenia, and Artemis had saved her, she should side with the goddess against her father. 1187. Notice the γε. 1188. δρῶμεν : interrogative subjunctive. 1190. ἐν ἔργῳ : in readiness. If the captives are to be sacrificed the king sees no reason for delay. — σόν : used because Iphigenia has charge of the sacrifice, cp. λαιμοτόμῳ χερί, l. 444. It has already been pointed out that she did not perform the sacrifice, cp. l. 624.

- ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νύβαι θέλω.
 ΘΟ. πηγαῖσιν ὑδάτων ἢ θαλασσίᾳ δρόσῳ ;
 ΙΦ. θάλασσα κλύζει πάντα τάνθρώπων κακά.
 ΘΟ. ὀσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.
 ΙΦ. καὶ τὰμά γ' οὐτῷ μᾶλλον ἂν καλῶς ἔχοι. 1195
 ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων ;
 ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.
 ΘΟ. ἄγ' ἐνθα χρήξεις· οὐ φιλῶ τᾶρρηθ' ὄραν.
 ΙΦ. ἀγνιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.
 ΘΟ. εἶπερ γε κηλὶς ἐβαλέ νιν μητροκτόνος. 1200
 ΙΦ. οὐ γάρ ποτ' ἂν νιν ἡράμην βάθρων ἄπο.
 ΘΟ. δίκαιος ἡυσέβεια καὶ προμηθία.
 ΙΦ. οἶσθα νῦν ἄ μοι γενέσθω ; ΘΟ. σὸν τὸ σημαίνειν τόδε.

1192. *In flowing streams or in the waters of the sea? i.e. in fresh or in salt water?* Euripides often uses δρόσος in the sense of water.

1193. The idea that the sea has power to wash away pollution is widespread, e.g. among the Greeks, people who were being purified for homicide washed their clothes in the sea; the initiates at Eleusis bathed in the sea, or in sacred pools containing water from the sea; in Ceos on the day after a funeral the house was sprinkled with sea water, etc., cp. Frazer, *Pausanias*, Vol. 5, p. 85. In some parts of the state of Maine, even within the present generation, the 26th of June was known as All Healing Day, when the people bathed in the sea, thinking that they would thus free themselves of their bodily ills. 1195. The king interprets τὰμά

to mean the ceremonies pertaining to the sacrifice. The *double entente* here and in ll. 1197, 1221, and 1231 ff. would please a Greek audience especially. 1198. τᾶρρηθ': Thoas supposes the ἄλλα of the preceding line to be secret rites which it would be sacrilege for any one but a priestess to witness. 1200. εἶπερ γε: *yes, if*, etc. 1201. ἡράμην: *i.e. if it had not become polluted*. 1203. As the scene approaches a climax the poet feels that the ordinary verse of tragedy is inadequate to the situation, and changes to the trochaic tetrameter (Introd. § 51). The long trochaic lines accompanied by the flute make a solemn and fitting ending which is very effective dramatically. — γενέσθω: the use of an imperative in questions after οἶσθ' ὅ and similar expressions is not un-

ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες. ΘΟ. τοῖ δέ σ' ἐκφύγοιεν ἄν;

ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν. ΘΟ. ἔτ' ἐπὶ δεσμά, πρόσ-
πολοι. 1205

ΙΦ. κάκκομιζόντων δὲ δεῦρο τοὺς ξένους, ΘΟ. ἔσται τάδε.

ΙΦ. κρᾶτα κρύψαντες πέπλοισιν. ΘΟ. ἡλίου πρόσθεν φλο-
γός.

ΙΦ. σὼν τέ μοι σύμπεμπ' ὀπαδῶν. ΘΟ. οἶδ' ὀμαρτήσουσί
σοι.

ΙΦ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ. ΘΟ. ποίας τύχας;

ΙΦ. ἐν δόμοις μῖνυεν ἅπαντας. ΘΟ. μὴ συναντῶν φόνῳ;

ΙΦ. μυστὰ γὰρ τὰ τοιάδ' ἐστί. ΘΟ. στείχε καὶ σήμαινε
σύ. 1211

common in the Greek dramatists, GMT. 253; cp. Eur. *Heracl.* 451 ἄλλ' οἶσθ' ὃ μοι σύμπραξον; also οἶσθ' οὖν ὃ δρᾶσον; in Eur. *Hec.* 225 and *Hel.* 315. Grammatically οἶσθα νῦν ᾧ is the subject of γενέσθω. — σόν: sc. ἔργον ἐστί.

1205. ἔτ' ἐπὶ: go after. This command is given to some of the attendants who had followed Thoas to the temple. 1206. The prisoners had been inside the temple during the preceding dialogue. An attendant now goes to bring them out. 1207. κρᾶτα κρύψαντες: because they were polluted and must not show their faces to the sun. In Eur. *Herc. Fur.* Heracles, when he realizes that he has slain his children, covers his head so that the sun may not shine upon him. He is besought by Amphitryon to uncover himself (1204 f.) with the words

πάρες ἀπ' ὀμμάτων

πέπλον, ἀπόδικε, ῥέθος δελφίω δείξον.

Throw off the garment from thine eyes, cast it aside, show thy face to the sun. When Theseus removes the cloak Heracles asks (1231) τί δητὰ μου κρᾶτ' ἀνεκάλυψας ἡλίῳ; why didst thou uncover my head to the sun? And Theseus replies (1232) τί δ'; οὐ μαίνεις θνητὸς ὢν τὰ τῶν θεῶν. Why? Because though a mortal thou dost not pollute what belongs to the gods. 1208. οὗ: he designates some of his attendants who are standing near by. 1209. πέλει: should be taken with σημανεῖ. — τύχας: cp. l. 1410. 1210. συναντῶν: the opt. is used because a reference to the past is implied, i.e. You said this in order that, etc. Cp. GMT. 323. 1211. τὰ τοιάδ': τοιόσδε may take the article, G. 947. — στείχε: addressed to another of his attendants.

- ΙΦ. μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν.
 ΙΦ. καὶ φίλων γ' οὕς δεῖ μάλιστα. ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.
 ΙΦ. εἰκότως. ΘΟ. ὡς εἰκότως σε πᾶσα θαυμάζει πόλις.
 ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῷ ΘΟ. τί χρῆμα
 δρῶ ; 1215
 ΙΦ. ἄγνισον πυρσῷ μέλαθρον. ΘΟ. καθαρὸν ὡς μόλῃς
 πάλιν ;
 ΙΦ. ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι, ΘΟ. τί χρή με δρᾶν ;
 ΙΦ. πέπλον ὁμμάτων προθέσθαι. ΘΟ. μὴ παλαμναῖον λά-
 βω ;
 ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζειν, ΘΟ. τοῦδ' ὄρος τίς ἐστί μοι ;
 ΙΦ. θαυμάσης μηδέν. ΘΟ. τὰ τῆς θεοῦ πρᾶσσ' ἐπὶ σχολῆς
 καλῶς. 1220
 ΙΦ. εἰ γὰρ ὡς θέλω καθαρμὸς ὅδε πέσοι. ΘΟ. συνενύχομαι.
 ΙΦ. τούσδ' ἄρ' ἐκβαίνοντας ἤδη δωματίων ὀρῶ ξένους
 καὶ θεᾶς κόσμους νεογνούς τ' ἄρνας, ὡς φόνῳ φόνον

1212. *πελάζειν*: in the same construction as *μύμνεν* in 1210. Iphigenia's words in 1211 are parenthetical.
 1213. *φίλων*: Iphigenia has Orestes and Pylades in mind, but the king thinks she is referring to him.
 1216. Her plan is to keep the king occupied in purifying the temple long enough to permit her to escape.
 1218. *παλαμναῖον*: *stain of murder*, cp. *φόνον* l. 1177. 1221. Cp. n. on 1195. For similar scenes where the words have one meaning to the audience and another to the character addressed, cp. Eur. *Iph. Aul.* 640-680; *Hel.* 1288-1300 and especially *Hel.* 1414-1428. 1222. With their

hands bound behind their backs and their heads covered, Orestes and Pylades enter, accompanied by the attendants who had been sent for them. Behind them follow other attendants from the temple bearing the robes of the goddess, the victims for sacrifice, the torches and the other things necessary for the purification. Thoas covers his face as the procession makes its appearance. 1223. *ὡς φόνῳ φόνον κτλ.*: cp. Eur. *Herc. Fur.* 40 *ὡς φόνῳ σβέσῃ φόνον* *that he may quench murder by means of murder*. The idea is that by the death of the victims the death caused by the prisoners will be atoned for.

μυσαρὸν ἐκνήψω, σέλας τε λαμπάδων τά τ' ἄλλ' ὅσα
 προυθέμην ἐγὼ ξένοισι καὶ θεῇ καθάρσια. 1225
 ἐκποδῶν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,
 εἴ τις ἢ ναῶν πυλωρὸς χεῖρας ἀγνεύει θεοῖς
 ἢ γάμον στείχει συνάψων ἢ τόκοις βαρύνεται,
 φεύγετ' ἐξίστασθε, μὴ τῷ προσπέσῃ μύσος τόδε.
 ὦ Διὸς Λητοῦς τ' ἄνασσα παρθέν', ἣν νύψω φόνον 1230
 τῶνδε καὶ θύσωμεν οὐ χρεή, καθαρὸν οἰκήσεις δόμον,
 εὐτυχεῖς δ' ἡμεῖς ἐσόμεθα. τᾶλλα δ' οὐ λέγουσ', ὅμως
 τοῖς τὰ πλείον' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά.

ΧΟ. εὐπαις ὁ Λατοῦς γόνος,
 ὃν ποτε Δηλιάσιν
 καρποφόροις γνάλοις
 ὦδινε χρυσοκάμαν
 ἐν κιθάρα σοφόν, ᾗ τ' ἐπὶ τόξων
 εὐστοχίᾳ γάνυται, φέρεδ' ἱνυ

στρ.

1235

1226. πολίταις: *i.e.* such as had not heard the proclamation, of whom she mentions the three classes likely to suffer most severely from the pollution. 1230. φόνον: as in 1177. 1231. οὐ χρεή: *i.e.* in Athens. 1233. Iphigenia does not dare to speak more plainly about her plan to escape. — τὰ πλείον': the article is found with comparatives even when ἢ or a genitive follows, cp. Kr. *Spr.* 50. 4. 13. — Thoas enters the temple, after Iphigenia with the procession has passed out to the right.

Στάσιμον Τρίτον 1234–1283.

The attempt to escape leads the Chorus to think of Apollo, and their song tells how, while still an infant, he went to Delphi, slew the dragon, and made himself master of the oracle. The ode has much beauty. 1234. *A glorious child was the son of Leto*, cp. Eur. *Herc. Fur.* 688 f. τὸν Λατοῦς εὐπαιδα γόνον. 1237. ὦδινε: *bore*, as in Eur. *Iph. Aul.* 1234. 1238. σοφόν: frequently used of musical skill, *e.g.* in Aristoph. *Frogs* 896; Plato, *Laches* p. 194 E, etc. —

ἀπὸ δειράδος εἰναλίας, 1240
 λοχεία κλεινὰ λιποῦς,
 ἀστακτων μάτερ' ὑδάτων,
 τὰν βακχεύουσιν Διονύσῳ
 Παρνάσιον κορυφάν,
 ὅθι ποικιλόνοτος οἶνω πὸς δράκων 1245
 σκιερᾷ κατάχαλκος εὐφύλλῳ δάφνῃ,
 γᾶς πελώριον τέρας, ἄμφεπε
 μαντεύων Χθόνιον.
 ἔτι μιν ἔτι βρέφος, ἔτι φίλῃς
 ἐπὶ μάτερος ἀγκάλαισι θρώσκων 1250
 ἔκανες, ὦ Φοῖβε, μαν-
 τείων δ' ἐπέβας ζαθέων,

ἐπὶ: governs ᾧ. The natural order of the words would be εὐστοχία τε τόξων ἐφ' ᾧ γάνυται.

1240. *From the rocky ridge of the sea, i.e. from Delos.* 1241. *λοχεία: place of his birth.* 1242. *μάτερ:* is a feminine form of *ματήρ* = *μαστήρ*, a *seeker*, cp. *σώτεια* and *σώτηρ*. 1243 f. *For the peak of Parnassus reveling with Dionysus.* Orgies in honor of Dionysus were celebrated every year upon Mount Parnassus by women known as *Thyiads*. Even at Delphi the worship of Dionysus had a prominent place. — *κορυφάν:* acc. of limit of motion. 1245. *δράκων:* named Python, the son of Gaea, whence Apollo was called 'Pythian'. The description reminds one of Pind. *Pyth.* 4. 249 *γλανκῶπα . . . ποικιλόνοτον ὄφιν*. Sometimes Artemis

was associated with Apollo in slaying the dragon, cp. Paus. 2. 7. 7. Cp. Milton, *Par. Lost*, 10. 529 ff.

larger than whom the Sun
 Ingendered in the Pythian vale on slime,
 Huge Python.

1246. *κατάχαλκος: with chain mail, i.e. scaly.* — *δάφνῃ:* dat. of place where, i.e. *upon a bay-tree.* 1247. *ἄμφεπε: guarded.* 1248. *Χθόνιον:* at this time it was an oracle of Themis, daughter of Χθών or Γαῖα, although originally of Gaea herself, cp. l. 1259, and Aesch. *Eum.* 1 ff. According to Paus. 10. 5. 6, the oracle at one time belonged jointly to Gaea and Poseidon. 1252. *ἐπέβας: thou didst enter upon.* The gen. follows as though the preposition were used separately, cp. *ψαμάθων* l. 215.

τρίποδὶ τ' ἐν χρυσέῳ
 θάσσεις, ἐν ἁψευδεὶ θρόνῳ
 μαντείας βροτοῖς
 θεσφάτων νέμων
 ἀδύτων ὑπο, Κασταλίας ρέεθρων
 γείτων, μέσον γᾶς ἔχων μέλαθρον.

1255

Θέμιν δ' ἐπεὶ Γαῶν
 παῖς ἀπενάσσαστο Λα-
 τῶος ἀπὸ ζαθέων
 χρηστηρίων, νύχια
 Χθὼν ἐτεκνώσατο φάσματ' ὀνείρων,
 οἱ πολέσιν μερόπων τά τε πρῶτα
 τὰ τ' ἔπειθ' ὅσ' ἔμελλε τυχεῖν

ἀντ.

1260

1265

1254. θρόνῳ: *i.e.* the tripod.
 1255. μαντείας θεσφάτων: *the proph-*
ecies of the oracle, = μαντείας, cp.
 φάσματ' ὀνείρων l. 1263. 1257 f. *A*
neighbor to the stream of Castalia.
 The Castalian spring lay a short dis-
 tance to the northeast of the temple
 of Apollo, at the mouth of the wild
 gorge which divides the eastern
 from the western cliffs rising above
 Delphi. The water of the spring
 was used by the priests of Apollo.
 The idea that this water possessed
 prophetic powers does not seem to
 have existed before Roman times.
 From its rocky source the spring
 flows across the modern highway
 and then dashes down into the valley
 of the Pleistis. 1258. μέσον γᾶς:
 Delphi was regarded as the centre
 of the earth. The story was that

Zeus, wishing to find out where the
 central point lay, ordered two eagles
 to fly at equal speed from the ends
 of the earth toward each other, and
 they met at Delphi. Hence at Delphi
 there was a stone known as the ὀμ-
 φαλός, or navel stone, with a golden
 eagle on either side of it, cp. Pind.
Pyth. 4. 4; also Strabo 9, p. 419, etc.
 1263. *Nightly visions of dreams*,
 cp. ὅσιν ὀνείρων l. 150; also ὀνείρων
 φάσματ' Aesch. *Agam.* 274. The
 poets are fond of this pairing of
 nouns, cp. Shakespeare's "shadow
 of a dream." 1264. πολέσιν: *i.e.*
 πολλοῖς. The epic form is not un-
 common in the lyric parts of tragedy.
 1265. τυχεῖν: Euripides uses an aor-
 ist infin. after μέλλω quite frequently,
 as in *El.* 17; *Ion* 80 and 760; *Phoen.*
 300, etc., cp. GMT. 74.

ὕπνου κατὰ δνοφερὰς
 γᾶς εὐνὰς ἔφραζον αἰεί.
 μαντεῖον δ' ἀφείλετο τιμὰν
 Φοῖβον φθόνῳ θυγατρὸς·
 ταχύπους δ' ἐς Ὀλυμπον ὄρμαθεις ἄναξ 1270
 χέρα παιδὸν ἔλιξεν ἐκ Διὸς θρόνων
 Πυθίων δόμων Χθονίας ἀφε-
 λεῖν θεᾶς μῆνιν τὰς τ' ἐνοπίας.
 γέλασε δ', ὅτι τέκος ἄφαρ ἔβα
 πολύχρυσά θέλων λατρεύματα σχεῖν· 1275
 ἐπὶ δ' ἔσεισεν κόμαν,
 παῦσεν νυχίους ὀνειρούς,
 ἀπὸ δὲ λαθοσύνας
 νυκτωπὸν ἐξεῖλεν βροτῶν,
 καὶ τιμὰς πάλιν 1280
 θῆκε Λοξία,
 πολυάνορι δ' ἐν ξενόεντι θρόνῳ

1266 f. *On the dark earth-beds of sleep.* — γᾶς εὐνὰς = χαμῆνας. The dream oracle was consulted by sleeping upon the ground in a prescribed place; cp. the description of the dream oracle at Oropus, Paus. i. 34. 5. — δνοφερὰς εὐνὰς: cp. σκότιον λέχος Eur. *Troad.* 44. 1268. μαντεῖον τιμὰν: *the honor of the oracle*, cp. ξενοφόνους τιμὰς l. 776. 1269. θυγατρὸς: obj. gen. 1271. ἔλιξεν ἐκ Διὸς θρόνων: the poet uses one verb to express two ideas. The child winds one arm about his father's throne and stretches the other up toward his face in supplication. 1272. Χθονίας . . . θεᾶς:

i.e. Gaea. — ἀφελεῖν: the inf. is used because of the idea of begging implied in ἔλιξεν κτλ. 1274. γέλασε: the subj. is Zeus. 1275. πολύχρυσά λατρεύματα: the temple at Delphi was the richest shrine in Greece, even in early times. 1278. ἀπό: to be taken with ἐξεῖλεν *i.e. ἀπέξεῖλεν.* 1281. θῆκε: assigned. 1282 f. *And at the throne frequented by many strangers confidence to mortals in the prophetic songs of the oracle.* There may be here a reminiscence of Pind. *Ol.* i. 96 f.

τύμβον ἀμφίπολον ἔχων πο-
 λυξενωτάτῃ παρὰ βωμῷ.

θάρση βροτοῖς θεσφάτων αἰοδαῖς.

- ΑΓΓ. ὦ ναοφύλακες βώμοί τ' ἐπιστάται,
 Θόας ἀναξ γῆς τῆσδε ποῦ κυρεῖ βεβώς ; 1285
 καλεῖτ' ἀναπτύξαντες εὐγόμφους πύλας
 ἔξω μελάθρων τῶνδε κοίρανον χθονός.
- ΧΟ. τί δ' ἔστιν, εἰ χρή μὴ κελευσθεῖσαν λέγω ;
- ΑΓΓ. βεβᾶσι φρούδοι δίπτυχοι νεανίαι
 Ἀγαμεμνονείας παιδὸς ἐκ βουλευμάτων 1290
 φεύγοντες ἐκ γῆς τῆσδε καὶ σεμνὸν βρέτας
 λαβόντες ἐν κόλποισιν Ἑλλάδος νεώς.
- ΧΟ. ἄπιστον εἶπας μῦθον· ὃν δ' ἰδεῖν θέλεις
 ἀνακτα χώρας, φρούδος ἐκ ναοῦ συθείς.
- ΑΓΓ. ποῖ ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα. 1295
- ΧΟ. οὐκ ἴσμεν· ἀλλὰ στείχε καὶ δίωκέ νιν
 ὅπου κυρήσας τούσδ' ἀπαγγελεῖς λόγους.
- ΑΓΓ. ὁρᾷτ', ἄπιστον ὡς γυναικεῖον γένος·
 μέτεστι χυμῖν τῶν πεπραγμένων μέρος.
- ΧΟ. μαίνῃ ; τί δ' ἡμῖν τῶν ξένων δρασμοῦ μέτα ; 1300

Having a much-frequented tomb beside an altar visited by many strangers. Euripides seems to have been well acquainted with Pindar's odes.

Ἑξόδος 1284-1499.

The plot to escape is discovered, but Athena appears and forbids pursuit.

1284. Enter a messenger at the right in great haste. 1285. κυρεῖ: cp. l. 1071. 1286. The messenger feels his importance and uses big words. 1289. δίπτυχοι: as in l. 242.

1290. ἐκ: as a result of. 1294. ἀνακτα: the antecedent is attracted to the case of the relative. — φρούδος . . . συθείς: has sped and gone, cp. Aristoph. *Ach.* 210 οἶχεται φρούδος. 1297. The messenger perceives from these words that he is being deceived. 1298. ἄπιστον ὡς: i.e. ὡς ἄπιστόν ἐστι, cp. l. 1064. — γένος: as in l. 1061. 1300. The Chorus is alarmed at the idea of being implicated in the plot, but nevertheless tries to gain time for Iphigenia by sending the messenger to the palace.

- οὐκ εἰ κρατούντων πρὸς πύλας ὅσον τάχος ;
- ΑΓΓ. οὐ, πρὶν γ' ἂν εἴπῃ τοῦπος ἐρμηνεὺς τόδε,
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον ἀρχηγὸς χθονός.
ὦή, χαλᾶτε κληῖθρα, τοῖς ἔνδον λέγω,
καὶ δεσπότη σῆμῆναθ' οὐνεκ' ἐν πύλαις 1305
πάρειμι, καίωνων φόρτον ἀγγέλλων κακῶν.
- ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν,
πύλας ἀράξας καὶ ψόφον πέμψας ἔσω ;
- ΑΓΓ. ἔψευδον αἶδε καὶ μ' ἀπήλαννον δόμων,
ὥς ἐκτὸς εἴης· σὺ δὲ κατ' οἶκον ἦσθ' ἄρα. 1310
- ΘΟ. τί προσδοκῶσαι κέρδος ἢ θηρώμεναι ;
- ΑΓΓ. αὐθις τὰ τῶνδε σῆμανῶ· τὰ δ' ἐν ποσὶ
παρόντ' ἄκουσον. ἡ νεᾶνις ἡ νῦθαδε
βωμοῖς παρίστατ', Ἴφιγένει', ἔξω χθονὸς
σὺν τοῖς ξένοισιν οἴχεται, σεμνὸν θεᾶς 1315
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα.
- ΘΟ. πῶς φῆς ; τί πνεῦμα συμφορᾶς κεκτημένη ;

1301. *κρατούντων* : i.e. *βασιλέως*, a generalizing plural. — *ὅσον τάχος* : cp. l. 334. 1302. *οἷ* : i.e. *οὐκ εἴμι*. 1304. As he shouts he knocks loudly upon the door. 1306. *φόρτον* : a *shipload*. The messenger confuses quantity with quality. His news is important, hence he thinks he has a great amount of it. 1307. The messenger's efforts are at last successful. The king comes out of the temple to see what the disturbance is about. 1308. *πύλας ἀράξας* : *knocking upon the door*. This is the regular Greek idiom, and stronger than *κόπτειν τὴν θύραν*. 1309. The messenger is somewhat

abashed by the sudden appearance of the king and tries to defend his action by accusing the Chorus. — *ἀπήλαννον* : denotes attempted action. 1310. *ὥς ἐκτὸς εἴης* : depends upon the idea of saying implied in *ἔψευδον*. — *ἄρα* : *as it proved*. 1312 f. *τὰ δ' ἐν ποσὶ παρόντ'* : *the matters which lie before us*. The expression is a common one, cp. Eur. *Troad*. 938

οὕτω με φήσεις αὐτὰ τὰν ποσὶν λέγειν.

You will say that I am not yet explaining the matters at hand.

1317. *πνεῦμα συμφορᾶς* : *breath of fortune*.

- ΑΓΓ. σφάζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσῃ.
 ΘΟ. τὸν ποῖον; ἄρ' ὃν Τυνδαρίς τίκει κόρη;
 ΑΓΓ. ὃν τοῖσδε βωμοῖς θεὰ καθωσιώσατο. 1320
 ΘΟ. ὦ θαῦμα, πῶς σε μείζον ὀνομάσας τύχῳ;
 ΑΓΓ. μὴ νταῦθα τρέψῃς σὴν φρέν', ἀλλ' ἄκουέ μου·
 σαφῶς δ' ἀθρήσας καὶ κλύων ἐκφρόντισον
 διωγμὸς ὅστις τοὺς ξένους θηράσεται.
 ΘΟ. λέγ'· εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλου πόρον 1325
 φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυ.
 ΑΓΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίους,
 οὐ ναὺς Ὀρέστου κρύφιος ἦν ὥρμισμένη,
 ἡμᾶς μὲν, οὓς σὺ δεσμὰ συμπέμπεις ξένων
 ἔχοντας, ἐξένευσ' ἀποστήναι πρόσω 1330
 Ἀγαμέμνονος παῖς, ὥς ἀπόρρητον φλόγα
 θύουσα καὶ καθαρμὸν ὃν μετώχετο.
 αὐτὴ δ' ὀπισθε δέσμ' ἔχουσα τοῖν ξένων
 ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μὲν,

1319. τὸν ποῖον: *sc.* Ὀρέστην. 'Do you mean the son of Clytemnestra?' 1321. The king would like a stronger word than θαῦμα to express his feelings. So the messenger in Eur. *Hel.* 601, when about to tell of the disappearance of the phantom Helen whom Menelaus had brought from Troy, says
 θαυμ' ἔστ', ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμ' ἔχον.

'Tis a marvel, the word is too weak to express the thing. — τύχῳ: *hit the mark*, as often with verbs of naming. 1322. The messenger interrupts to remind the king that the important

thing now is to recapture the prisoners. There is no time to lose. 1324. διωγμὸς ὅστις: *i.e.* ὅστις διωγμός, cp. l. 1472; also 1064, 1298. 1325. πόρον: for the case cp. l. 1112. 1328. οὐ ναὺς: the messenger, of course, did not know until afterward that the ship was there, cp. l. 1345. 1331. ὥς: explains her apparent reason for nodding to them to withdraw. 1332. θύουσα κτλ.: *engage in a sacrifice with secret fire.* 1334. ὑποπτα κτλ.: in a similar way in the *Helena* (1549) the messenger tells how the actions of Menelaus and his crew excited his suspicions.

ἤρεσκε μέντοι σοῖσι προσπόλοις, ἀναξ. 1335
 χρόνῳ δ', ἵν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον,
 ἀνωλόλυξε καὶ κατῆδε βάρβαρα
 μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.
 ἐπεὶ δὲ δαρὸν ἦμεν ἡμενοὶ χρόνον,
 ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι 1340
 κτάνοιεν αὐτὴν δραπέται τ' οἰχοῖατο.
 φόβῳ δ' ἅ μὴ χρῆν εἰσορᾶν καθήμεθα
 σιγῇ· τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,
 στείχειν ἵν' ἦσαν, καίπερ οὐκ ἑωμένους.
 κᾶνταῦθ' ὀρώμεν Ἑλλάδος νεὼς σκάφος, 1345
 ταρσῶ κατῆρει πίτυλον ἐπτερωμένον,
 ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας
 ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
 ἔλευθέρους πρύμνηθεν ἐστῶτας νεώς. 1349
 σπεύδοντες ἦγον διὰ χερῶν πρυμνήσια, 1352

1336. δρᾶν τι πλέον: *to be accomplishing something*. 1338. μαγεύουσ': *with incantations*. — φόνον: as in 1177. 1340. ἐσῆλθεν: *it came upon us, i.e. the dread came upon us*. The μή clause shows that an idea of fear or apprehension is understood. 1342. εἰσορᾶν: is made to do duty with both φόβῳ and ἅ μὴ χρῆν. 1343. λόγος: *decision*. 1345 f. *And there we saw a ship from Greece, a galley winged with well-fitting oars*. Cp. Milton's *Samson Agonistes*, "With all her bravery on and tackle trim." — νεὼς σκάφος = ναῦν as in 742. — πίτυλον = πίτυλον νεώς, *i.e. a ship*, a characteristic of the thing is used for the thing itself, as often,

cp. l. 1050 n. The oars extending on each side of the ship give the appearance of wings. 1347. σκαλμῶν: *tholepins*. The Greeks used but one tholepin for an oar where we use two. The oar was prevented from slipping back on the recover by a thong which made it fast to the tholepin. The same contrivance is in use in the row-boats in Greece and the East to-day. 1348. ἐκ δεσμῶν: the gen. alone would have been sufficient. 1349. πρύμνηθεν νεώς: *by the ship's stern*. The gen. is partitive. — They were not yet on board, as 1353 shows. 1352. σπεύδοντες κτλ.: *sc. οἱ μὲν*. The asyndeton is to be explained by the vividness of the

κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων 1350
 ἄγκυραν ἐξανήπτον, οἱ δὲ κλίμακας
 πόντῳ διδόντες τοῖν ξένοιν καθίεσαν. 1353
 ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐσείδομεν
 δόλια τεχνήματ', εἰχόμεσθα τῆς ξένης 1355
 πρύμνησίων τε, καὶ δι' εὐθυνηρίας
 οἶακας ἐξηροῦμεν εὐπρύμνου νεώς.
 λόγοι δ' ἐχώρουν· τίνι νόμῳ πορθμεύετε
 κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους ;
 τίνος τίς ὦν· σὺν τήνδ' ἀπεμπολᾷς χθονός ; 1360
 ὃ δ' εἶπ'· Ὀρέστης, τῆσδ' ὄμαιμος, ὡς μάθης,
 Ἀγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι

narrative, cp. ll. 1424 ff. Some of the sailors were taking in (ἦγον διὰ χειρῶν) the stern cables, others were keeping the bow from swinging round, others were making fast the anchor, and others still letting down the ladder for Orestes and Iphigenia. See Crit. App.

1354. ἀφειδήσαντες: i.e. 'without regard for her commands.' 1355. εἰχόμεσθα: laid hold of. Some of the attendants seize Iphigenia, others grasp the stern cables to prevent the ship from getting free. A Greek ship was anchored off shore by means of an anchor dropped at the bow, and by two or more ropes made fast from the stern to the shore. In this case the ropes had been unfastened, but had not yet been hauled in when the king's attendants seized them. 1356. Tried to unship the rudders from their sockets. εὐθυνηρία: was the hole in

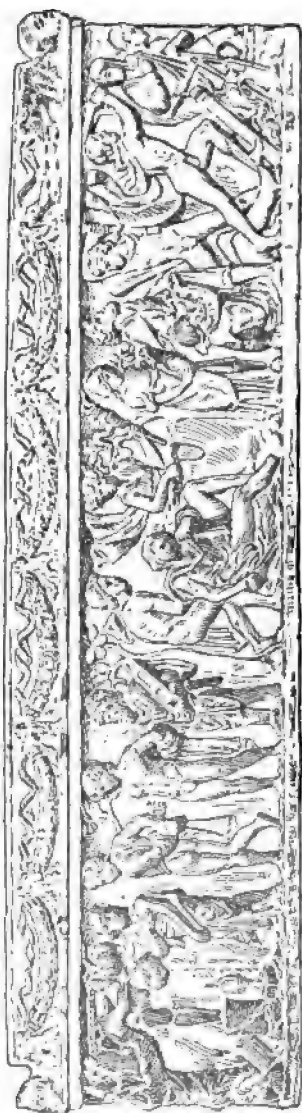
the stern through which the steering oar or rudder passed. A Greek ship usually had two such rudders. The ship is still in shallow water.

1358. ἐχώρουν: followed. 1359. ξόανα καὶ θυηπόλους: the plural is more general, and makes the charge seem more serious than if a single statue were mentioned. Such plurals are common in all languages, cp. Eur. *Rhes.* 866 οὐκ οἶδα τοὺς σοὺς οὓς λέγεις Ὀδυσσεύς I don't know the Odysseuses whom you mention. 1360. τίνος τίς: a Greek's name consisted of his own special name followed by the name of his father in the genitive. Hence τίνος τίς here means little more than, "What is your name?" — ἀπεμπολᾷς: are smuggling out of the country. Orestes is taken for a pirate who is carrying off Iphigenia to sell her as a slave. 1361. ὡς μάθης: cp. 779.

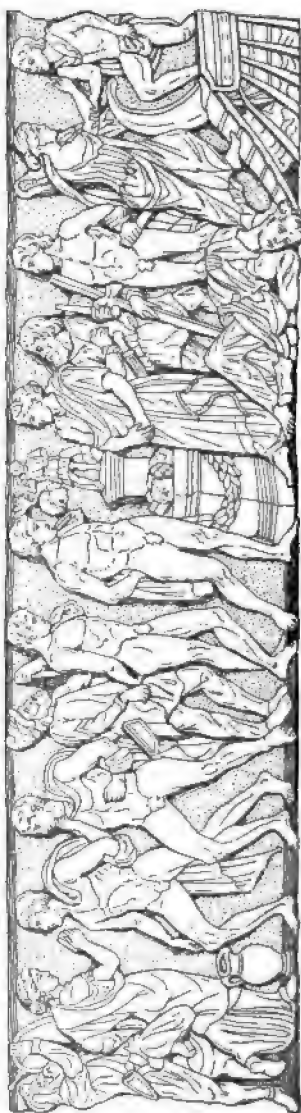
λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.
 ἀλλ' οὐδὲν ἦσσαν εἰχόμεσθα τῆς ξένης
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθ' αὖτις, 1365
 ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων.
 κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι,
 καὶ κῶλ' ἀπ' ἀμφοῖν τοῖν νεανίαιν ἅμα
 ἐς πλευρὰ καὶ πρὸς ἦπαρ ἠκοντίζετο, 1370
 ὥστε ξυνάπτειν καὶ συναποκαμεῖν μέλη.
 δευοῖς δὲ σημάντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνόν, οἳ μὲν ἐν κάρᾳ
 κάθαιμ' ἔχοντες τραύμαθ', οἳ δ' ἐν ὄμμασιν·
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέρας 1375
 ἐμαρνάμεσθα καὶ πέτρους ἐβάλλομεν.
 ἀλλ' εἶργον ἡμᾶς τοξόται πρύμνης ἐπι
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρόσω.
 καὶν τῷδε, δεινὸς γὰρ κλύδων ὥκειλε ναῦν

1363. ἀπώλεσ': *I had lost.* 1365.
 διεβιαζόμεσθα: *were trying to compel.*
 1366. τὰ δεινὰ πλήγματ': *those dread-*
ful blows, i.e. those which he had
received in the struggle, cp. ll. 1372 ff.
 1367 f. τε . . . τε . . . οὐκ: *where we*
should have expected οὔτε . . . οὔτε.
 The subjects of the verb are thus
 closely connected rather than con-
 trasted. — σίδηρον: *sword.* 1369.
 κῶλ': *i.e. feet.* Orestes and Pylades
 struck out with hands and feet alike.
 1370. ἐς πλευρὰ κτλ.: *upon our ribs*
and sides. The messenger uses two
 words where one would have been
 sufficient, cp. l. 298. — ἠκοντίζετο: *kept*

darting. 1371. ξυνάπτειν: *sc. ἡμᾶς.*
 1372. *Marked with dreadful bruises.*
 In the picturesque language of the
 messenger the marks of the blows
 become the impressions of a seal.
 Orestes had put his mark upon them
 as it were. 1376. Their cautious
 fighting consisted in throwing stones
 from a distance. The poet uses here
 two coördinate sentences where one
 would naturally be subordinate. —
 πέτρους: βάλλω may take the accu-
 sative of the object thrown as well as
 the dative of instrument, cp. l. 318.
 1377. εἶργον: *kept us back.* 1379. καὶν
 τῷδε: cp. l. 301.



From a sarcophagus relief at Munich (See p. 6)



From a sarcophagus relief at Weimar (See p. 6)

πρὸς γῆν, φόβος δ' ἦν τῇ ξένη τέγξει πόδα,
 λαβὼν Ὀρέστης ὦμον εἰς ἀριστερόν,
 βὰς ἐς θάλασσαν καπὶ κλίμακος θοράων,
 ἔθηκ' ἀδελφὴν ἐντὸς εὐσέλμου νεώς,
 τό τ' οὐρανοῦ πέσσημα, τῆς Διὸς κόρης
 ἄγαλμα. ναὸς δ' ἐκ μέσης ἐφθέγγατο
 βοή τις· ὦ γῆς Ἑλλάδος ναῦται νεώς,
 λάβεσθε κώπης ῥοθιά τ' ἐκλευκαίνετε·
 ἔχομεν γὰρ ὦνπερ εἶνεκ' ἄξεον πόρον
 Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.
 οἱ δὲ στεναγμὸν ἡδὺν ἐκβρυχώμενοι
 ἔπαισαν ἄλμην. ναῦς δ', ἕως μὲν ἐντὸς ἦν
 λιμένος, ἐχώρει· στόμια διαπερώσα δὲ
 λάβρω κλύδωνι συμπεσοῦσ' ἠπείγετο·
 δεινὸς γὰρ ἐλθὼν ἄνεμος ἐξαίφνης σκάφος
 ὤθει παλιμπρυμνηδόν· οἱ δ' ἐκαρτέρουν

1381. λαβὼν: supply ἀδελφὴν.
 1384. τό τ' οὐρανοῦ πέσσημα: i.e. ὃ τι
 ἀπὸ οὐρανοῦ ἔπεσεν, cp. ll. 88 and 977.
 The genitive is sometimes explained
 as objective. 1385. ἐφθέγγατο βοή
 τις: a cry resounded. 1386. Ye
 sailors of a ship from the land of
 Greece, etc. In prose a preposition
 would be used with γῆς. Cp. this
 exhortation with Aesch. Pers. 402 ff.

ὦ παῖδες Ἑλλήνων, ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
 παῖδας, γυναῖκας, θεῶν τε πατρῶν ἔδη,
 κτλ.

1387. ῥοθιά τ' ἐκλευκαίνετε: make
 white the surging waves, cp. Eur.

Cycl. 16 f. γλαυκὴν ἄλα | ῥοθίουςι
 λευκαίνοντες whitening the gray sea
 with splashing oars; and Aesch. Pers.
 396 f. κώπης ῥοθιάδος συνεμβολῇ |
 ἔπαισαν ἄλμην κτλ. with measured
 stroke of splashing oar they smote the
 brine. 1390. Bellowing forth a cry
 of joy. 1392. ἐχώρει: made headway.
 Here and in the following we have
 panoramic imperfects. The start
 was set forth with an aorist, ἔπαισαν.
 — στόμια: the entrance to the har-
 bor. 1393. Encountering a heavy
 sea she labored hard. 1394. ἄνεμος:
 squall. 1395. παλιμπρυμνηδόν: stern
 foremost, i.e. backward towards the
 shore.

πρὸς κύμα λακτίζοντες· ἐς δὲ γῆν πάλιν
 κλύδων παλίσρους ἦγε ναῦν. σταθεῖσα δὲ
 Ἀγαμέμνονος παῖς ἠΐξαι· ὦ Διτοῦς κόρη,
 σῶσόν με τὴν σὴν ἱερέαν πρὸς Ἑλλάδα
 ἐκ βαρβάρου γῆς καὶ κλοπαῖς σύγγνωθ' ἐμαῖς. 1400
 φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά·
 φιλεῖν δὲ κἀμὲ τοὺς ὁμαίμονας δόκει.
 ναῦται δ' ἐπηυφήμησαν εὐχαῖσιν κόρης
 παιᾶνα, γυμνὰς ἐκ χερῶν ἐπωμίδας
 κώπη προσαρμόσαντες ἐκ κελεύματος. 1405
 μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἦει σκάφος·
 χῶ μὲν τις ἐς θάλασσαν ὠρμήθη ποσίν,
 ἄλλος δὲ πλεκτὰς ἐξανῆπτεν ἀγκύλας.
 κἀγὼ μὲν εὐθὺς πρὸς σὲ δεῦρ' ἀπεστάλην,
 σοὶ τὰς ἐκείθεν σημανῶν, ἄναξ, τύχας. 1410

1396. λακτίζοντες: the word well expresses the force which the oarsmen were putting into their strokes. — For the participle cp. GMT. 879.
 1399. σῶσον: as in 1068. 1402. δέκα: notice the imperative. — With this and the preceding line cp. the passage in Goethe's *Iphigenie*, Act 3, Sc. 3, beginning

Du liebst, Diane, deinen holden Bruder,
 Vor allem, was dir Erd' und Himmel
 bietet,

Und wendest dein jungfräulich Angesicht

Nach seinem ew'gen Lichte sehnend still.
 O, lass den Einz'gen, Spätgefundenen mir
 Nicht in der Finsternis des Wahnsinns
 rasen.

1403. εὐχαῖσιν: i.e. in furtherance

of the maiden's prayers. 1404. After the prayer the bare-armed oarsmen take a firm hold of their oars as the command to row is given. — γυμνὰς ἐκ χερῶν: should be interpreted, as Weil interprets it, to mean arms bare from hands to shoulders.
 1407. χῶ μὲν τις: i.e. of the Taurians. The τις makes the ὁ μὲν more vague. — ὠρμήθη ποσίν: waded. 1408. ἐξανῆπτεν: were making fast, i.e. to the shore. The ropes were to be used in holding the ship as soon as the Taurians could reach her and make them fast, cp. l. 1411. 1409. At the critical moment, when the ship is about to go ashore, the messenger is sent off to the king, and so does not know what finally happened.

ἀλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῖν·
εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
οὐκ ἔστιν ἐλπίς τοῖς ξένοις σωτηρίας.
πόντου δ' ἀνάκτωρ Ἴλιόν τ' ἐπισκοπεῖ
σεμνὸς Ποσειδῶν, Πελοπίδαις ἐναντίος.
καὶ νῦν παρέξει τὸν Ἀγαμέμνονος γόνον
σοὶ καὶ πολίταις, ὡς ἔοικεν, ἐν χεροῖν
λαβεῖν ἀδελφὴν θ', ἣ φόνον τὸν Αὐλίδι
ἀμνημόνευτον θεᾷ προδοῦσ' ἀλίσκεται.

1415

ΧΟ. ὦ τλήμων Ἰφιγένεια, συγγόνου μέτα
θανῇ πάλιν μολοῦσα δεσποτῶν χέρας.

1420

ΘΟ. ὦ πάντες ἄστοι τῆσδε βαρβάρου χθονός,
οὐκ εἶα πῶλοις ἐμβαλόντες ἡνίας
παράκτιοι δραμεῖσθε κάκβολας νεῶς
Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ
σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε,
οἳ δ' ὠκυμποῦς ἔλξेत' ἐς πόντον πλάτας,

1425

1414. Ἰλιόν τ' ἐπισκοπεῖ: as one of the builders of the walls of Troy Poseidon might be expected to exert himself to bring destruction upon the children of the man who conquered the Trojans. Cp. Eur. *Troad*. 4 ff. (Poseidon is the speaker.)

ἐξ οὗ γὰρ ἀμφὶ τῇσδε Τρωικῇν χθόνα
Φοῖβός τε καὶ γὰρ λαίους πύργους πέριξ
ὀρθοῖσιν ἔθεμεν καυόσιν, οὐ ποτ' ἐκ φρενῶν
εὐνοὶ ἀπέστη τῶν ἐμῶν Φρυγῶν πόλει, κτλ.

*For never from the time when
Phoebus and myself with plummets
straight set walls of stone about this
Trojan land has friendly feeling for
the city of my Phrygians been absent*

from my mind, etc. — τε . . . καὶ νῦν: in the sense of αἰεί τε . . . καὶ νῦν, as Wecklein explains. 1419. ἀμνημόνευτον: *unremembered*. The messenger has the same feeling that is expressed in 1186 f., i.e. that Iphigenia ought to be hostile to Greece because of her attempted sacrifice. — Exit messenger to the right. 1422. βαρβάρου: cp. l. 1170. At the king's cry a crowd of Taurians enters from the right. 1423. οὐκ εἶα κτλ.: *come! will ye not bridle your horses*, etc. 1424. παράκτιοι: in the predicate, equivalent to παρὰ τὴν ἀκτὴν. — ἐκβολάς: *wreck*, we should say. 1427. οἳ δ': as though οἳ μὲν had preceded, cp. ll.

ὥς ἐκ θαλάσσης ἔκ τε γῆς ἱππεύμασι
 λαβόντες αὐτοὺς ἢ κατὰ στύφλου πέτρας
 ῥύψωμεν, ἢ σκόλοψι πῆξωμεν δέμας. 1430
 ὑμᾶς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων
 γυναικάς αὖθις, ἢνίκ' ἂν σχολὴν λάβω,
 ποινασόμεσθα· νῦν δὲ τὴν προκειμένην
 σπουδὴν ἔχοντες οὐ μενούμεν ἥσυχoi.
 ΑΘ. ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ 1435
 Θόας; ἄκουσον τῆσδ' Ἀθηναίας λόγους.
 παῦσαι διώκων ῥεύμα τ' ἐξορμῶν στρατοῦ·
 πεπρωμένος γὰρ θεσφάτοισι Λοξίου
 δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἐρινύων χόλον
 φεύγων ἀδελφῆς τ' Ἄργος ἐσπέμψων δέμας 1440

1352 ff. — πλάτας: *ships*, as often in Euripides, cp. *Hec.* 39; *Hel.* 1212; *Herc. Fur.* 432; *Troad.* 1102, etc.

1428. ἱππεύμασι: appropriate only to the ἐκ γῆς. Trans. freely *with pursuit by sea and land*. 1430. The punishments proposed for the prisoners after they are recaptured are distinctly barbaric, although, even in Greece, criminals were sometimes put to death by being cast from high cliffs. Impaling is said to have been used by the Turks as a form of punishment, as late as the beginning of the nineteenth century. 1432. αὖθις: *at another time*. 1435. After Thoas has given his commands, and when his people are about to start in pursuit, Athena appears above the temple by means of the μηχανή (cp.

Introd. § 40) and gives her commands. 1436. Almost the same words are used in Eur. *Syr.* 1183. 1437. ῥεῦμα στρατοῦ: a very descriptive phrase, but not original with Euripides, cp. Aesch. *Pers.* 412 ῥεῦμα Περσικοῦ στρατοῦ. 1438. πεπρωμένος: cp. Eur. *Troad.* 340 τὸν πεπρωμένον εὐνᾷ πόσιν ἐμίθεν, *the husband destined for my marriage bed*. The poet uses the personal construction where the impersonal might have been expected. 1440. ἀδελφῆς δέμας: *i.e.* ἀδελφὴν. This is a poetical periphrasis similar to βίη Διομήδεος, etc.; cp. Milton, *Par. Lost* 9. 270

To whom the virgin majesty of Eve . . . thus replied.

The reference is to Iphigenia, not to Artemis, as the next line shows.

ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα.
 πρὸς μὲν σ' ὄδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενέω
 δοκεῖς Ὀρέστην ποντίῳ λαβὼν σάλψ,
 ἤδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα
 πόντου τίθῃσι νῶτα πορθμεύων πλάτῃ. 1445
 μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,
 κλύεις γὰρ αὐδὴν καίπερ οὐ παρὼν θεᾶς,
 χώρει λαβὼν ἄγαλμα σύγγονόν τε σὴν.
 ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς,
 χώρός τις ἔστιν Ἀτθίδος πρὸς ἐσχάτοις 1450
 ὄροισι, γείτων δειράδος Καρυστίας,
 ἱερός, Ἀλὰς νιν οὐμὸς ὀνομάζει λεῶς·

1441. εἰς ἐμὴν χθόνα: i.e. Attica, as Athena was patron goddess of that land. 1442. μῦθος: *command*, as in Hom. E 493. 1443. ποντίῳ σάλψ: *upon the billowy deep*, cp. Eur. *Hec.* 28 ἐν πόντου σάλψ. 1444. χάριν ἐμὴν: the possessive pronoun is here used instead of a personal pronoun in the genitive, cp. ἐμὴν χάριν Eur. *Or.* 1516; *Med.* 1155, etc. 1446. After her commands to the king Athena addresses the absent Orestes, much as the Dioscuri in *Hel.* 1662 ff. address Helen, who is fleeing to Greece by ship. 1449. θεοδμήτους: cp. Eur. *Hipp.* 974

καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς.

Do not go to Athens founded by the gods. Such a reference to the antiquity of their city would naturally please an Athenian audience.

1450. Ἀτθίδος: i.e. γῆς Ἀτθίδος,

Attica. 1451. Carystus was a town in southern Euboea lying at the foot of Mount Ocha. 1452. Ἀλὰς: there seem to have been three places named Halae in Attica, but the one here mentioned was *Halae Araphenides* on the east coast. In historic times this was the seat of an ancient cult of Artemis Tauropolos. Euripides attempts to explain here how the goddess got this peculiar name, and he also tries further to explain the origin of the strange rites performed in connection with her worship. This is a favorite practice of his, cp. ll. 959 ff.; also *El.* 1265 ff. where he explains the manner of voting in the Areopagus; *Hel.* 1670 ff. where he explains the name of a small island on the coast of Attica; *Herc. Fur.* 1326 ff. on the worship of Heracles in Attica; *Hipp.* 1423 ff. on the existence of choruses at Troezen in honor

ἐνταῦθα τεύξας ναὸν ἰδρυσαι βρέτας,
 ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,
 οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα
 οἷστρόις Ἐρινύων. Ἄρτεμιν δέ νιν βροτοὶ
 τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.
 νόμον τε θές τόνδ' ὅταν ἑορτάζῃ λεώς,
 τῆς σῆς σφαγῆς ἅποιν' ἐπισχέτω ξίφος
 δέρη πρὸς ἀνδρὸς αἰμά τ' ἐξανιέτω,
 ὀσίας ἑκατι θεά θ' ὅπως τιμὰς ἔχῃ.
 σέ δ' ἀμφὶ σεμνάς, Ἰφιγένεια, κλίμακας
 Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεᾶς·
 οὐ καὶ τεθάψῃ κατθανοῦσα, καὶ πέπλων
 ἄγαλμά σοι θήσουσιν εὐπῆγους ὑφάς,

of Hippolytus; *Ion* 23 ff. on the wearing of serpent necklaces by Athenian children; *Sup.* 1196 ff. on the tripod and buried knife at Delphi, etc.

1459 f. This rite points to a time when the man was actually slaughtered. Such reminiscences of human sacrifice were not uncommon in ancient Greek religious ceremonies. A rite similar to this was once practised by the Moquis of Arizona, cp. Frazer, *Golden Bough*, Vol. 1, p. 251, where other such practices are described. — ἅποιν' : cp. Pind. *Ol.* 7. 16 πνυμᾶς ἅποινα. 1462. κλίμακας : terraces. Brauron was probably the modern Vraona, located about five miles from Halae. It was likewise the site of a temple of Artemis, who seems to have been

worshiped there as a birth-goddess under the name of Iphigenia. Euripides is trying to explain why Iphigenia was associated with Brauron, and the statue with Halae. It seems likely that originally *Ἰφιγένεια* was merely an epithet of Artemis, which later became personified, and identified with the daughter of Agamemnon. In a similar way in Arcadia an epithet of Artemis, *καλλίστη*, became personified as *Καλλιστώ*, who was then said to be an attendant of Artemis, and even her tomb shown. According to Pausanias, the people of Brauron thought they had the statue of Artemis brought by Iphigenia from Tauris, but he declares that the real Taurian statue was at Sparta (Paus. 3. 16. 7; cp. 1. 23. 7). 1465. ἄγαλμα : as an offering.

ἄς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς
λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς
'Ελληνίδας γυναῖκας ἐξεφίεμαι

γνώμη δικαία δ' οὐνεκ' ἐξέσωσα σέ
καὶ πρῶν γ' Ἀρείους ἐν πάγοις ψήφους ἴσας 1470
κρίνας', Ὁρέστα, καὶ νόμισμ' ἔστω τόδε,
νικᾶν ἰσήμερις ὅστις ἂν ψήφους λάβῃ.
ἀλλ' ἐκκομίζου σὴν κασιγνήτην χθονός,
'Αγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θόας.

ΘΟ. ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις 1475
ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.
ἐγὼ δ' Ὁρέστη τ', εἰ φέρων βρέτας θεᾶς
βέβηκ', ἀδελφῇ τ' οὐχὶ θυμοῦμαι· τί γὰρ
πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν ;
ἴτωσαν ἐς σὴν σὺν θεᾶς ἀγάματι 1480
γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.
πέμπω δὲ καὶ τάσδ' Ἑλλάδ' εἰς εὐδαίμονα
γυναῖκας, ὥσπερ σὸν κέλευμ' ἐφίεται.
παύσω δὲ λόγχην ἣν ἐπαίρομαι ξένοις

1468. The goddess now provides for the Chorus by directing Thoas to send them home. After 1468 something has fallen out, perhaps two or three lines. There seems to be an allusion to the lost passage in l. 1494. 1469. For the position of δ' cp. 1392. — Trans. *But because by a just decision I saved you also before*, etc. The goddess means that her decision in the court of the Areopagus shall be a precedent to be followed in after time. 1471. κρίνας': i.e. counting out.

1472. νικᾶν: *that he shall win*. The present inf., as is customary in laws. — ἰσήμερις: i.e. ἴσας, to be taken with ψήφους. 1476. ἄπιστος: sc. ἔστιν, disobeys. 1477. εἰ: *since*, as often after a verb expressing emotion. — τε . . . τε: cp. 1367 n. 1479. The philosophical resignation exhibited by Thoas well expresses the attitude of Euripides himself toward Fate. 1484. παύσω δὲ λόγχην: *I will check the spears*, etc. This is not merely a future statement, but a promise.

νεῶν τ' ἔρετμά, σοὶ τάδ' ὡς δοκεῖ, θεά. 1485

ΑΘ. αἰνῶ· τὸ γὰρ χρεὼν σοῦ τε καὶ θεῶν κρατεῖ.
ἵτ', ὦ πνοαί, ναυσθλοῦσθε τὸν Ἀγαμέμνονος
παῖδ' εἰς Ἀθήνας· συμπορεύσομαι δ' ἐγὼ
σώζουσ' ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.

ΧΘ. ἵτ' ἐπ' εὐτυχία τῆς σωζομένης 1490
μοίρας εὐδαίμονες ὄντες.

ἀλλ', ὦ σεμνή παρά τ' ἀθανάτοις
καὶ παρὰ θνητοῖς, Παλλὰς Ἀθήνα,
δράσσομεν οὕτως ὡς σὺ κελεύεις.
μάλα γὰρ τερπνὴν κἀνέλπιστον 1495
φήμην ἀκοαῖσι δέδεγμαι.

ὦ μέγα σεμνή Νίκη, τὸν ἐμὸν
βίον κατατέχεις
καὶ μὴ λήγοις στεφανοῦσα.

1486. αἰνῶ: *I approve*. — χρεὼν: *i.e. ἀνάγκη, Fate*. — Exit Thoas to the right. 1487. With her command to the winds to blow, and her declaration that she will accompany Orestes, Athena departs to the right. 1489. ἀδελφῆς: because both Athena and Artemis were daughters of Zeus. 1490. As the Chorus moves out by the right hand parodos they sing these anapaestic lines. The first two lines are addressed to the absent Orestes and Iphigenia, and the last five to Athena.

Trans. *Happy in the good fortune of a saving fate*, etc. 1494. In the play as we now have it no directions are given for the future of the Chorus. This line, therefore, must refer to something which has dropped out, probably after l. 1468. 1495 f. Cp. ll. 447 ff. 1497–1499. This prayer for victory in the dramatic contest is delivered by the coryphaeus as the Chorus is about to disappear from view. The same lines are found at the end of the *Orestes* and the *Phoenissae*.

APPENDIX

§ 1. THE MANUSCRIPTS

The manuscripts of Euripides may be divided into two general classes. One class, containing nine plays or less, is represented by a number of extant manuscripts; the other class preserves the tradition of an ancient edition which contained at least nineteen plays. This latter class is represented by two manuscripts, which alone constitute the authority for the text of the *Iphigenia in Tauris*. They are:—

1. A paper manuscript of the fourteenth century, now in the Laurentian Library at Florence, No. 32. 2, designated as L, but referred to by Kirchhoff as C. It contains all the extant plays except the *Troades* and the last part of the *Bacchae*, and, in addition, six plays of Sophocles and three of Aeschylus.

2. A parchment manuscript of the fourteenth century, now in the Vatican Library at Rome, known as Palatinus 287. This manuscript, which is referred to as P, was called B by Kirchhoff. It is not as carefully written as L, and the character of some of its mistakes has led Wecklein¹ to conclude that it was copied from L. It contains thirteen plays of Euripides, four of Sophocles, and three of Aeschylus.

§ 2. BIBLIOGRAPHY

The following are the best known editions of Euripides in which the *Iphigenia in Tauris* appears:—

1503. ALDUS, Venice, edited by Marcus Musurus. This edition contains all the plays except the *Electra*, which was first published in 1545 by Victorius. It was reprinted by J. Heravius, at Basel, in 1537 and later. Previous to this, four plays, *Medea*, *Hippolytus*, *Alcestis*, and *Andromache*, were published at Florence, under the editorship of Janus Lascaris, in 1496.
1571. W. CANTER, Antwerp.

¹ Cp. *Notarum Index* to his critical edition, and *Apparatus Criticus* (*passim*).

1602. STEPHANUS, Paris, with Canter's Latin version.
1694. JOSHUA BARNES, Cambridge, with scholia and notes; reëdited by S. F. N. Morus and C. D. Beck, Leipzig, 1778. This was an important edition for its time.
1778. S. MUSGRAVE, Oxford, 4 vols. Other editions followed.
- 1812-1813. A. SEIDLER, Leipzig. Three plays appeared: *Troades*, *Electra*, and *Iphigenia in Tauris* (1813).
- 1813-1836. A. MATTHIAE, Leipzig, 10 vols. Matthiae made some valuable emendations.
1821. A. MATTHIAE, Oxford, 2 vols.
1821. Glasgow, edited with notes by a number of scholars. The ninth volume, which contains the index prepared by Beck, is especially useful, as there is no complete lexicon to Euripides. Occasionally other parts of the work may be referred to with profit.
- 1825-1826. F. H. BOTHE, Leipzig.
- 1830-1840. A. J. E. PFLUGK, Gotha; reëdited by Pflugk and Klotz, Leipzig, 1856, and later, the *Iphigenia in Tauris* by Klotz in 1860.
1830. W. DINDORF, *Poetae Scaenici Graeci*, Leipzig. This contains a brief critical apparatus.
- 1831-1841. G. HERMANN, Leipzig. The following plays appeared: *Hecuba*, *Iphigenia at Aulis*, *Iphigenia in Tauris* (1833), *Helena*, *Andromache*, *Cyclops*, *Phoenissae*, *Orestes*. Many of Hermann's emendations are valuable.
- 1832-1840. W. DINDORF, Oxford.
1841. A. WITZSCHEL, Leipzig, 4 vols. An edition in 3 vols. followed at Leipzig in 1855.
1843. T. FIX, Didot, Paris.
1854. A. NAUCK, Teubner, Leipzig, reëdited in 1866 and 1871. This is an important edition. Nauck's emendations always deserve consideration.
1855. A. KIRCHHOFF, Berlin, 2 vols., edited with critical apparatus. This was a valuable contribution to the study of Euripides. It is still useful, although it has now been superseded by the Prinz-Wecklein edition.
- 1857-1860. F. A. PALEY, Cambridge, 3 vols. The notes are sometimes useful.
- 1867-1869. A. KIRCHHOFF, Berlin, 3 vols. This is Kirchhoff's smaller edition.
1868. H. WEIL, Paris, *Sept tragédies d'Euripide*. Useful.
- 1878—. R. PRINZ, Leipzig. This work, begun by R. Prinz and con-

tinued by N. Wecklein as the Prinz-Wecklein edition, is the best critical edition of Euripides. The *Iphigenia in Tauris*, which appeared in 1898, is based upon a new collation of L and P.

SPECIAL EDITIONS

Special editions of the *Iphigenia in Tauris*, not included in the above list, are : —

- 1771. J. MARKLAND, London, *Iphigenia at Aulis* and *Iphigenia in Tauris*. Markland's first edition.
- 1810. J. MARKLAND, Oxford, *Iphigenia at Aulis* and *Iphigenia in Tauris*.
- 1845. J. H. MONK, Cambridge. The English scholars, Musgrave, Markland, and Monk, contributed much to the *Iphigenia in Tauris*. Their editions are now antiquated, but many of their emendations are accepted as sound.
- 1851. C. BADHAM, London, *Iphigenia in Tauris* and *Helena*.
- 1851-1853. F. G. SCHOENE, Leipzig, *Bacchae* and *Iphigenia in Tauris* (1853). The latter play was reëdited by Koechly in 1863 and in 1872. In its revised form, the edition contains much valuable matter.
- 1857. J. H. MONK, Cambridge, *Hippolytus*, *Alcestis*, *Iphigenia at Aulis*, *Iphigenia in Tauris*.
- 1857. E. R. PITMAN, Oxford and London.
- 1871. A. SIDGWICK, London.
- 1872. W. BAUER, Munich.
- 1873. C. ZIEGLER, Freiburg i. B., text edition; second edition 1884; third edition 1893.
- 1876. N. WECKLEIN, Leipzig; second edition 1888. This is the most useful of the German annotated editions of the play.
- 1878. H. WEIL, Paris.
- 1883. E. B. ENGLAND, London. This contains much useful matter and many interesting discussions of the text.
- 1885. C. S. JERRAM, Oxford.
- 1885. F. A. PALEY, Cambridge.
- 1886. C. ZIEGLER, Freiburg i. B., annotated edition.
- 1891. I. FLAGG, Boston.
- 1894. E. BRUHN, Berlin. This is a new edition based upon that of Schoene and Koechly. It contains valuable notes. The editor is very conservative in regard to the text.
- 1900. S. REITER, Leipzig. This contains some interesting illustrations, but in notes and in text is inferior to the editions of Wecklein and Bruhn.

§ 3. CRITICAL NOTES ON THE TEXT

3. δὲ παῖς LP: δ' ἀπο Badham. — 8. ἔσφαζ' LP: ἔσφαζεν ed. Brubach.; οὐνεκ' LP, εἶνεχ' Nauck. — 11. ἑλληνικ" i.e. ἑλληνικὸν L, ἑλληνικὴν P, ἑλληνικῶν p. — 15. This line has been variously but needlessly emended. The reading of the Ms. makes good sense. — 20. λάβοι LP: λάβῃ Schaefer. — 24. τέχνας LP: τέχνην Lenting. — 34. ἱέρειαν LP, ἱερίαν l, ἱερέαν Wecklein; cp. Meisterhans, *Gram. der Att. Inschr.* 3d. ed. p. 40. — 35. τοῖσιδ' LP: τοῖσιν lp. — 44. ἔδοξεν L, ἔδοξ' ἐν P. — 50. ἐλήφθη LP: ἐλείφθη Victorius. — 52. καθεῖμαι LP: καθεῖναι Brodeau. — 54. ὕδραιν LP, ὕδραιν P: ὕδραίνεν Musgrave. — 57. εἰσι παῖδες LP: παῖδες εἰσιν Artemidorus 2. 10, Stobaeus, *Flor.* 77, 3, etc. — 58. ὥς . . . βάλωσί με LP: οὗς . . . βάλωσ' ἐμαί Scaliger. — 59-60. I reject these lines, as Nauck did, because they weaken the preceding passage. The allusion to Strophius is forced and unnatural. A son of his could hardly be regarded as the last support of Agamemnon's, i.e. Iphigenia's, house. The lines are probably an interpolation put in to explain why the name Pylades in 249 suggests nothing to Iphigenia. — 62. παροῦσα παντὶ LP: παροῦσ' ἀπόντι Canter. — 65. εἷς μ' LP, ἐς ἐμ' l, εἰς ἐμ' p: εἰμ' Hermann. — 73. τριχώματα LP: θριγκώματα Ruhnken. — 75. τὰκροθίνια LP: γ' ἀκροθίνια Hermann. — 76. LP assign this line to Orestes, but also write the mark of Orestes before the next line. Reiske correctly assigned the line to Pylades. — 86. σὺ LP, σὴ p: σοι Kirchhoff. — 91. πέραν L, πέρας P: πέρα Brodeau. — 94. ἀξείνον LP: ἀξένον Aldine ed. — 97. πρὸς ἀμβάσεις LP: προσαμβάσεις Barnes. The editors generally change *δωμάτων* to *κλιμάκων* comparing *Phoen.* 1173, but this is unnecessary and makes trouble with what follows. — 98. πῶς οὖν LP, ἄν added after πῶς in a different hand in L, ἄν in p. I retain the ἄν after πῶς as it has Ms. authority back of it, makes good sense, and completes the line metrically. The second ἄν I emend to ἄλλ' taking it closely with the ἦ which follows at the beginning of the next line. The thought will then be logical. Orestes says, "What shall we do? You see how high the walls are. Shall we mount the temple steps? Suppose we do, how shall we learn the things we want to know (i.e. the position of the statue and how to get it) except by breaking in the doors? And if we are caught forcing an entrance we shall be put to death." The ending of a line with an elided syllable (ἄλλ') is characteristic of Sophocles rather than of Euripides (Cp. J. H. Wright in *Harv. Stud. in Class. Philol.* vol. 12, p. 151 ff.), but there is no reason why Euripides should not have used the device occasionally.

105. δὲ LP: τε Kirchhoff. — 106. ἀπαλλαχθέντε L, ἀπαλλαχθέντες P. — 114. ἀγαθοὶ LP, ἀγαθοὶ p: ἀγαθοὶ Porson. — 115. οὐθέν LP, οὐδὲν l. —

118. χώρει νεκρῶν LP: χωρεῖν χρεὼν Scaliger. — 120. τοῦ θεοῦ γ' LP: τοῦδ' γ' Weil. — 121. ἀχρηστον LP: ἀκρατον Blomfield. — 123. εὐφραμεῖτε LP, εὐφραμεῖτ' l. — 127. δίκτυν' L, δείκτυν' P. — 132. τὰς εὐίππου L, τῆς εὐίππου P, εὐίππου p. — 138. ἄγες ἄγες LP, ἄγαγες ἄγαγες lp. — 141. μυριοτεύχαις LP: μυριοτευχεῖ Barnes. — 142. ἀτρειδᾶν LP, τῶν ἀτρειδᾶν p; σπέρμ' Schoene. — 143. ὦ LP: ἰὼ Seidler. — 145. τὰς οὐκ εὐμούσου μολπᾶς βοᾶν LP (βοᾶν L): τὰν οὐκ εὐμουσον μέλπουσα βοᾶν Kvičala. — 147. ἔξ ἔν κηδείας οἴκτοισιν LP: αἰαὶ κηδείας οἴκτοις Nauck. — 150. ζωᾶς LP: ζωᾶς ἀπλακόνθ' Schoene. — 152. ὠλόμαν ὠλόμαν LP: ὀλόμαν ὀλόμαν Heath. — 154. οἶμοι LP: οἶμοι μοι Hermann. — 156. ἰὼ δαίμων LP: ἰὼ δαίμων Heath. — 157. μόνον LP: μούνον Heath. — 166. κεῖ . . . L, l adds τ' to next line, κεῖτ' P, κείται Seidler. — 170. ἀγαμεμνόνειον LP: Ἀγαμεμνόνιον Markland. — 172. πάρος τύμβου LP: πρὸς τύμβον Heath. — 176. κέμας LP: καὶ ἐμας Porson; δοκίμα LP: δοκήμασι Porson. — 177. σφαγθεῖσα L, σφαγχθεῖσα P: σφαγθεῖσ' á Markland. — 180. ἱαχᾶν LP: ἀχᾶν Nauck. — 181. δέσποινα γ' ἐξανδάσω L, δέσποινα τ' ἐξανδάσω P, δέσποιν' ἐξανδάσω p, δέσποιν' ἀντεξανδάσω Weil. — 183. θρήνοισι LP, θρήνοις p: θρήνοισιν Markland. — 184. μέλεον LP: μελομέναν Markland. — 186. LP assign this to Iphigenia, but it plainly belongs to the Chorus. — 187. φόως LP: φῶς Heath. — 188. πατρῶν οἴκων LP: τῶν σὼν πατρῶν οἴκων Hermann. England's ἔρρει φῶς σκήπτρων, ἔρρει, οἶμοι πατρῶν οἴκων is attractive. — 189. τίν' ἐκ LP: οὐκέτι Koehly. — 192. ἱπποισι L, ἱπποισιν IP: ἱπποισιν ἀφ' οὗ Polle. — 193. δ' ἐξέδρας LP: ἐξ ἔδρας Seidler. — 194. ἱερὸν ὄμμ' αὐγᾶς LP: ἱερὸν μετέβαλλ' ὄμμ' αὐγᾶς cp. Hermann's μετέβαλεν and Or. 1002. — 197. τ' Barnes, omitted by LP.

203. ἐξορχᾶς L, ἐξαρχᾶς l (?), ἐξορχᾶς P: ἐξ ἀρχᾶς Aldine ed. — 206. λοχείαν LP: λόχαι Hermann. — 207. συντείνουσι LP: ξυντείνουσιν Elmsley. — 208. I follow Scaliger in putting 208 after 220. — 213. εὐκταίαν LP: εὐκταίαν ἄν Kirchhoff. — 214. ἱππείουσιν LP: ἱππείους Markland. — 216. νύμφαιον LP: νύμφαν Scaliger. — 224. καὶ Tyrwhitt, omit. by LP; ποικίλλουσα LP. — 225. αἱμορράντων LP: αἱμόρραντον Monk. — 226. ἄταν βωμούς LP: ἄταν Matthiae. If βωμούς is right, αἱμάσσουσ' is wrong. Koehly's τέγγουσ' in place of αἱμάσσουσ' is not an improvement. — 227. οὐδ' ἀνοκτρον τ' L, οὐδ' ἀνοκτρόν τ' P. — 234. χερσὶ LP: χερσὶν Markland; στέρνοισι LP: στέρνοις Hermann. — 237. σημαίων LP: σημανῶν Aldine ed. — 238. παῖ LP: τε Reiske. — 246. ὄνομ' LP: σχῆμ' Monk. — 252. καὶ τυχόντες LP: κἀντυχόντες Reiske. — 253. ἀκταῖσιν LP: ἀκρας Plut. Mor. p. 602 A. — 258. ἤκουσιν LP: ἤκουσ' ed. Brubach.; οὐδέ πω LP: οἶδ', ἐπεὶ Erfurdt. Wecklein may be right in wishing to put 258, 259 after 245. — 265. κάπεχώρησεν LP: κἀνεχώρησεν Blomfield. — 269. χεῖρα LP: χεῖρε Markland. — 281. ξένῃ LP: ξένου Brodeau. — 283. κάπεστέναξεν LP:

κάνεστίναξεν Monk. — 291. κτείνει LP, κτενεί p. — 292. ταυτὰ LP: ταῦτα Markland. — 294. ἄς LP: χᾶ Heimsoeth; μμηήματα LP: μυκήματα Nauck. — 296. περισπάσας LP: χερὶ σπάσας Pierson.

300. πέλαγος LP, πέλανον p. — 306. μακρῶ LP, μικρῶ l. — 311. ἀπέφα LP: ἀπέψη Elmsley. — 312. πέπλων LP, πέπλου Lucian, *Amor.* 47; εὐπήγους LP, εὐπήκτους p, εὐπήκτους ὑφᾶς or εὐπήκτους ὑφαῖς Ms. of Lucian. — 315. ἀναΐξας LP: ἀνάξας Schaefer. — 316. ἔγνωκε LP: ἔγνω Scaliger. — 318. πετρὸς L (correction made by first hand), πέτρος P. — 320. παρακέλευσμ' LP: παρακέλευμ' Wecklein. — 322. κάλλιστ' LP: κάλλισθ' Aldine ed. — 327. οὔτις P, οὔτις p, αὐτις l, reading of L lost. — 329. βαλὼν L, λαβὼν P. — 331. περιβάλλοντες LP: περιβαλόντες Reiske. — 335. τε LP: ἐς Valckenaer; σφάγι' LP: σφαγεῖ Musgrave. — 346. τὸ ὁμόφυλον LP: θοῦμόφυλον Barnes. — 349. δοκοῦσ' LP, δοκοῦσαν l. — 351. ἡχθόμεν LP: ἡσθόμεν L. Dindorf. — 357. μενέλαον LP: Μενέλεων Barnes. — 359. οἷ LP: οὐ Pierson. — 361. τοῦδ' LP: τότ' Aldine ed. — 365. ἐμὴ LP: ἐμὲ Reiske. — 366. νιν LP: νῦν Heath. — 368. ὀλλύμεθα LP, ὀλλύμεσθα p. — 370. προσείπας LP: προτείνας Badham; μ' Nauck, omitted by LP. — 373. τοῦτον εἰλόμην LP: τ' οὐκ ἀνείλόμην Hermann. — 377. εἰσαῦτις LP: εἰσαῦθις Schaefer. — 378. κακῶν LP: καλῶν Reiske. — 384. αὕτη LP: αὐτὴ Aem. Portus. — 385. ἔτεκεν ἄν LP: ἔτικτεν Porson. — 390. τὸν LP: τὴν one of Markland's friends. — 394. ἦν LP: ἦν Hermann; πετόμενος LP, ποτώμενος l. — 395. εὔξεινον LP, εὔξενον l: ἄξενον Markland; διεπέρασεν LP, διεπέρασεν ποτε l: διεπέρασε πόρτιν Bergk. ποτε probably contains a hint as to the true reading, and as it is unlikely that mention should be made of the gadfly without some allusion to Io, I adopt Bergk's conjecture.

403. κούρα διατέγγει LP: κούρα δία τέγγει Elmsley. — 405. περὶ κίονας ναῶν LP, νῶν l: περικίονας ναοῦς Elmsley. — 407. ἦ LP: ἦ Barnes; ἐλατίνους (ἐλατίνους l) δικρότοις κώπαις LP: ἐλατίναις Seidler. Wecklein's ἐλατίναις . . . κώπαις is attractive, but ῥοθίους . . . κώπαις is more likely to be correct in spite of the rarity of ῥοθίους as an adjective in the tragic poets, cp. ῥοθίους πλάταις 1133. — 409. ἔπλευσαν LP. This reading can hardly be correct as πλέω does not seem to be used transitively. I have suggested ἔστειλαν, cp. ναῦν ποντίαν ἐστείλαμεν 70. I should explain ἔπλευσαν as a marginal gloss on ἔστειλαν . . . νάιον ὄχημα, which afterwards crept into the text. — 410. λινοπόροις LP: λινοπόροισί τ' Monk. — 412. μελάβροισι LP, μελάβροισιν l. — 414. ἐλπίς γένετ' ἐπὶ πῆμασι (πῆμασιν P) βροτῶν LP. The line is corrupt as the meter shows. The chief difficulty seems to lie with βροτῶν which is wrong metrically and also redundant. Wecklein and other editors rightly omit it. I suggest φίλα γὰρ ἐλπίς (ἀεὶ) γένετ' ἐπὶ πῆμασιν as a possible reading for the line. The emendations which change πῆμασι

to ποθήμασι give a turn to the sentence which does not fit in well with what follows. The poet is trying to show that hope often brings men into trouble. — 417. τε omitted by LP, added by l. — 418. κοινὰ (ε over α in l) δόξαι LP: κεινῇ δόξῃ Elmsley. — 422. τὰς συνδρομάδας πέτρας LP: πέτρας τὰς συνδρομάδας Musgrave. — 423. φινηίδας LP, φινείδας l. — 425. παράλιον LP: παρ' ἄλιον Seidler. — 428. νηρηίδων LP, τῶν νηρηίδων l; χοροὶ LP: ποσὶ χοροὶ Hermann. The ἐγκυκλίους in 429 implies a lost dative. — 430. πλησιυστίοισι LP, καὶ πλησιυστίοισι l. — 433. αὔραις LP, αὔραις ἐν l: αὔραισιν Heath. — 435. πολυόρνιθον LP: πολυόρνιθον Aldine ed. — 436. ἀχιλλῆος LP: Ἀχιλλῆος Aldine ed. — 438. *ξείνον LP, εἰξείνον l, ἄξεινον P. — 439. εὐχαῖσι LP: εὐχαῖσιν Heath; δεσποσύνας LP: δεσποσύνοις Markland. — 442. τρωϊάδα LP, τρωάδα l; χαίτ^α L, χαίτα P. — 445. θάνη LP: θάνοι Seidler. — 448. δεξαίμεθ' LP, δεξαίμεσθ' l. — 452. γὰρ ὀνειράσι συμβαίην LP, καὶ added by l at the end of the preceding line. καὶ before γὰρ may be right, but I should prefer εἰ, εἰ γὰρ introducing the wish. ὀνειράσι is wrong as the meter shows, and is naturally changed to Hermann's ὀνειροῖς. συμβαίην, the first person, can hardly be right, but the word itself does not seem to be corrupt. I read, therefore, συμβαίῃ. — 454. ἀπολαυσιν LP, ἀπολαύειν l. — 455. ὄλβα LP, ὄλβω l. — 456. διδύμοις LP: διδυμοι Markland. — 466. *Ἑλλησι διδοὺς ἀναφαίνει LP. I omit the words *Ἑλλησι διδοὺς, following Bergk. The words are meaningless and must come from a gloss put in to explain ἡμῖν. — 470. ναοὺς LP: ναοὺ Valckenaer. — 472. ἄρα LP, ἄρα l. — 474. στερηθεῖσα LP: στερεῖσα Scaliger. — 477. οὐδεὶς κακόν LP: οὐδεὶς σαφῶς Wecklein. — 486. οὐχ LP: οὐδ' Hermann. — 487. ἀν' ἐλπίς LP: ἀνελπισ Brodeau. — 494. ὃδ' ἔστι LP, ὃδ' εἴ τι l. — 498. φιλότῃγί γ', ἔσμεν δ' οὐ LP: φιλότῃγί γ' ἔσμεν, οὐ Nauck.

502. γελῶμεθ' LP: γελώμεθ' Aem. Portus. — 510. γ' Monk, omitted by LP. — 511. δ' Scaliger omitted by LP. — 512, 515, 516, 513, 514, 517. This order of the lines was established by Badham. — 516. ἔρα, the reading of LP is probably correct. It is hard to see how it could have got into the text if corrupt. Barnes's τοῦδ' is attractive. It had occurred to me independently. — 529. τοῦδ' LP: τοῦτ' Paley. — 533. ἔστι LP: εὖ. τί Musgrave. — 538. ἄλλως L, ἄλλως δὲ P; ἔγῃμεν LP: ἔγῃμ' ἐν Markland. — 539. φασιν LP, γε φασιν l: ἴσασιν Nauck. — 547. εἰπ' LP: εἰφ' Aldine ed. — 549. συμφορὰ LP, συμφορὰ p. — 552. δεινῶς L, δεινὸς P. — 553. *ανών L, θανών l, κτανών P. — 554. ἐρωτήσεις LP, ἐρωτήσης p. — 556. παῖς L, πῶς P. — 568. ἔστιν LP, ἔστ' l. — 570. οὐθ' LP: οὐδ' Hermann. — 572. θεοῖς LP: θείους Barnes. — 575. εἰδόσιν L, εἰδόσι P. — 579. σπουδῆς LP (αἰς written over ἦς in a late hand in L): σπεύδουσ' Musgrave. — 580. τοδ' LP: τὸ δ' Markland. — 582. θέλεις LP: θέλοις Aem. Portus. — 587. γε LP: σφε

Markland; ταῦτα LP: τάδε Pierson. — 588. ἀγγείλαι L, ἀγγεῖλαι P and, with ὥστε written above, l: Ἀργόθεν Musgrave. — 590. τινός with νί written above L, τινός with ῖ written above P. — 591. δυσμενῆς P. — 596. θεὰ P, θεᾶ p. — 598. τόνδε μοι LP, τόνδ' ἐμοὶ Lucian *Amor.* 47. — 599. εἰμ' changed to εἴμ' L, εἰμ' P.

604. πέμψει LP, πέμψω Lucian *Amor.* 47. — 607. σέσωσται L, σώσε P, with ται written over ε p: σέσωται Wecklein. — 608. ἦ με LP: ἦ μὲ Porson. — 610. ὀρθός LP, ως above ος l or L. — 618. τῇσδε LP: τήνδε Bothe. — 622. οὔκουν LP, οὔκ l; χερνίσσομαι LP. — 631. λείψω LP: ἁλλείψω Markland. — 635. πῦρ ἐμβαλὼν LP: πυρὰν βαλῶ Canter. — 636. τε θεᾶς LP, τ' ἐκ θεᾶς l. — 637. οἶσω L, εἶσω P; μὴ μόν LP: μὴ μοῦ Hermann. — 642. λέγουσα πιστὰς LP: λέγουσ' ἀπίστους, Portus. — 644. — υ — is missing after ῥανίσι as Hermann observed. Seidler's ῥανίσι μελόμενον (ῥανίσι) makes good sense, but lines 645 and 649 clearly correspond, 643-645 = 647-649. The meter seems to require that μελόμενον and αἵμακταῖς go together. I suggest, therefore, ῥανίσι (μελόμενον) | μελόμενον αἵμακταῖς. The fondness of Euripides for repeating words is well known, cp. *Troad.* 1077, where he repeats this very word, μέλει μέλει μοι τὰδ' κτλ. — 649. ποτ' LP: πόδ' Elmsley. — 650. τοῖς LP: τοι Hermann. — 655. ἀμφίφλογα L, ἀμφίβλογα P, ἀμφίβολα p: ἀμφίλογα ed. Brubach.; μέμνη L, μέμνη P. — 664. ᾠκτεῖρεν ἀνθρώπα LP: ᾠκτεῖρ' ἀνθρώπα Heath; τέ με L, τ' ἐμὲ P. — 668. πράσσει LP: πράσσοι Hermann. — 669. ταῦτα LP, ταυτὰ p: φθάσας L, φράσας P. — 670. τῶν LP: τοι Hermann. — 672. διῆλθε LP: διῆλθον Porson. — 673. τίνα P, τίν' p; κεινὸν P, κοινὸν p; μάθησ' LP. — 675. τ' ἐπλεуса LP: γ' ἐπλεуса Reiske. — 679. σε σώζεσθ' LP: σεσώσθαι σ' Elmsley. — 680. καὶ φονεύσας LP: κάφεδρεύσας Lobeck. — 692. λήσειν L, λύσειν P: λιπεῖν Badham. — 698. πατρώιος LP, πατρῶος l.

713. ἀπήλασεν LP: ἀπήλασ' Heath. — 714. ὦ LP, ὦ l. — 719. γ' οὐ διέφθορην (διέφθερίην P) μέ πω LP: σ' οὐ διέφθορην γέ πω Nauck. — 727. πολύθρηνοι LP, πολύθυροι Aristot. *Rhet.* 3. 6. — 728. ξένους LP: ξένου Pierson. — 729. αὐτὸς LP: αὐτὸς Valckenaer; ἐν πόνους ἀνὴρ LP: ἐν πόνους τ' ἀνὴρ Koehly. — 731. ᾠονοστήσας P. — 733. ὅταν δὲ P, ὁ τάνδε p. — 744. δώσω LP: δώσεις Lindau. — 747. τοῖσιν LP: τοισὶδ' Markland. — 752. ποτε changed to ποδός L. — 753. δὴ νῦν LP: δὴ νυν Scaliger. — 754. αὐτὶς ἔσται καινός LP: οὗτις ἔστ' ἄκαιρος Bothe. — 766. θεῶν LP: τε σῶν M. Haupt. — 769. τῷ ᾠγαμέμνονος LP, τὰγαμέμνονος Aldine ed. — 776. ξενοκτόνους P. — 778. σοὺς P, σοῖς p; δώμασι LP, δώμασιν lp. — 779. ὀρέσστα L, ὀρέστ' lp. LP assign 779, ὦ θεοί 780, and 781 to Pylades, l assigns ὦ θεοί 780, and 781 to Pylades. Hermann rightly gave both to

Orestes. I erased *πὺλ* before 779 and wrote it before 780. — 782. ἀφίξομαι LP, ἀφίξεται Weil. LP assign the line to Pylades. — 786. ᾠκησ' LP, ᾠκωσ' p. — 787. ἐστὶν ἐν LP, ἐστὶ τὰν Plut. *Mor.* 182 E. — 796. ἀπιστώ LP: σ' ἀπίστῳ Markland.

806. ἦ LP: ἦ Monk. — 807. τε LP: γε Seidler; ἐκπέφυκ' LP: οὐ' κπέφυκ' Elmsley. — 808. τῶνδ' ἐμοὶ LP: τῶνδέ μοι Aldine ed. — 811. ἄκουε LP: ἄκοῃ Reiske, ἡλέκτρα L, as written above by L or I, ἡλέκτρα P. — 812. οἶδα LP: οἶστα ed. Brubach. — 813. ἡνίκ' ἦν LP: οὐνεκ' ἦν Barnes. — 815. κάμπτη LP: κάμπτεαι Blomfield. — 818. ἀνεδέξω LP: ἀ ἐδέξω Kirchhoff. — 832. δάκρυ LP: δάκρυ' ἀδάκρυα Musgrave; κατὰ δὲ γόος LP: κατὰ γόος Seidler. — 834. τὸ δέ τι LP: τὸν ἔτι Bergk. Perhaps we should read τόνδ' ἔτι. ἔλιπον LP: ἔλιπον ἔλιπον Fix. — 836. εὐτυχὼν LP, εὐτυχῶν p; ψυχᾷ τί φῶ; L, ψυχὰ OP. τί φῶ; IΦ. P: ὡ θυμὲ κρείσσον ἢ λόγισιν εὐτυχῶν, τί φῶ; Wecklein. — 842. ἡδονὰν L, ἡδονῆς P. — 845. ἰὼ L, ὦ P; ἰὼ L, ὦ P. 847. ζῶας LP: ζῶας Blomfield. — 852. ὅτε φάσγαγον LP. The line is defective and I suggest, therefore, ὅτε (τὸ) φάσγαγον. — 856. σύγγον' LP: ὦ σύγγον' Seidler. — 857. λέκτρων LP, λέκτρων I, λύκων p. — 858. δολίαν ὄτ' LP: δόλι' ὄτ' Hermann. — 861. Perhaps we should read φεύ φεύ χερνίβων, (οἶμοι, τῶν) ἐκεῖ. — 871. ἀμφέφυγες LP: ἀπέφυγες ed. Brubach. — 873. αὐτοῖσι LP: αὐτοῖς Bothe. — 874. συγχωρήσει LP: συγκυρήσει Bothe. — 881. πελάσαι L, παλαῖσαι P: πελάσσαι Nauck; τόδε τόδε LP: τόδε Seidler. — 886. ἄρα LP: ἀνὰ Markland. — 887. διόδους LP: δι' ὁδούς Reiske. — 891. ναίοισι LP: ναίοισιν Seidler. — 895. ἂν LP: ἄρ' Markland; τάδ' ἂν LP: τάλαν Badham. — 898. φανεί given to next line by I, omitted by P.

901. καὶ LP: κοῦ L. Dindorf. — 912. ἐπίσχη and ἀποστήσει L, ἀποστήσει P: ἐπίσχει and ἀποστήσει Nauck. — 913. πυθέσθαι L, τι θέσθαι P. — 930. ὕβρισε LP, ὕβρισεν Ip. — 932. ἄρ' LP, ἄρ' I. — 934. σ' omitted by LP, added by Markland; οὐνεκ' LP: εἵνεκ' Nauck. — 938. δράσειν LP: δράσαι Elmsley. — 942. ἔνθεν μοι LP: ἔστ' ἐμὸν Koechly. — 943. δῆ γ' LP: δῆτ' Scaliger. — 945. ἔστι L, ἔστιν Ip. — 947. μ', omitted by LP, added by Barnes. — 950. τέγει L, also P with τέ erased: στέγει Aldine ed. — 951. ἐτεκτῆναντ' L, ἐτεκτῆναντ' P. — 952. αὐτοῦ LP: αὐτῶν Scaliger. — 955. κἀγὼ' ἐξελέγξαι LP: κἀγὼ' ἐξελέγξαι Markland. — 957. ἦν LP: ἦ Elmsley. — 962. τ' ἔστην LP: ἔστην Elmsley. — 964. δ' omitted by LP, added by Elmsley. — 966. διηριθμῆσε L, διηριθμῆξε P. — 974. ἐπώμοσ' L, ἐπώμωσ' P, ἐπώμοσ' p. — 976. λαβὼν LP: λακῶν Scaliger. — 980. ἂν LP: ἦν Seidler. — 984. δέ με LP: δ' ἐμέ Seidler. — 986. ληψόμεθα LP, ληψόμεσθα p. — 988. ἀεί LP: ἄγει Canter. — 990. ἐσιδεῖν LP, εἰσιδεῖν p. — 991. σοι (σοί P) . . . πόνον LP: σέ . . . πόνον Canter. — 992. κτανοῦντι LP: κτανόντι Heath. — 993. θέλω LP: πάλιν Markland. — 995. δ' LP: τ' Markland. — 998. πῶς δ' οὐ LP: πῶς οὐ Badham.

1006. γυναικῶν L, γυναικός P. — 1010. ἤξω δέ γ' LP: ἄξω δέ σ' Canter; καὶ τὸς LP: μὴ αὐτὸς Markland. The emendation is not very satisfactory but is the simplest yet suggested. The reading of the Ms., however, may, after all, be correct, cp. Soph. *Tr.* 705 οὐκ ἔχω . . . ποῖ . . . πέσω. — 1014. πόλισμ' εἰς LP: πόλισμα Elmsley. — 1017. θανεῖν L, κτανεῖν P. — 1018. λαβεῖν L, λαθεῖν P; νόει LP: νοσεῖ Markland. — 1019. βούλησις LP: βούλευσις Markland. — 1025. ἔξω θεῖμεν LP: ἐκσωθεῖμεν Brodeau. — 1027. ἱεροὶ φύλακες LP: ἱεροῦ φύλακες Dobree. — 1031. σαῖς ἀνίας LP: σαῖσι μανίας Kirchhoff. — 1035. γε LP: σε Reiske. — 1040. ἔρ' L, ἔστ' P. — 1044. σοὶ δὴ LP: σὺ δ' ἢ Jacobs. — 1046. φόνου (LP) is surely right. The line of thought is this: Iphigenia says, "I will say that you are a murderer so that I cannot sacrifice you." Orestes agrees and asks how that is to help them get possession of the statue. When he has been reassured on this point he asks how Pylades is to be included in the tale of murder, and Iphigenia replies that he will be spoken of as an accomplice. That is, Orestes is to be a φονεύς, and Pylades is to be implicated in the φόνος. — 1055. ἅπαντα LP: ἄν πάντα Markland. — 1056. ὥς LP: εἰς Hermann. — 1064. τοι L, τι P; πίστις LP, πιστὴ Bothe. — 1066. νόστον LP: νόστος Heath. — 1080. κοίρανος L, τύραννος P. — 1081. ἐλέγχων LP: ἐλέγξων Markland. — 1085. σέ L, σ* P, σ' p. — 1091. οἶτον LP: οἰκτρὸν Barnes. — 1092. ξυνετοῖς LP, ξυνετοῖσι l. — 1097. λοχείαν LP: λοχίαν Musgrave. — 1101. θάλλος L, θάλος P: θάλλον ed. Brubach; ἱερὸν LP, ἱρὸν l. — 1104. κύκνειον LP: κύκλιον Seidler. — 1105. μούσα P. — 1107. ἐσ' μὰς LP, ἐσμὰς P, εἰς ἐμὰς l. — 1109. ὀλομένων LP, οὐλομένων l: ὀλλυμένων Erfurdt; ἐν LP, ἐνὶ l: ἐπὶ Elmsley. — 1116. τοὺς LP, τε l. *μηλοθύτας* as an adjective is difficult. It is a question if the true reading is not *βωμοῦ τοὺς μηλοθύτας* or something similar. — 1117. ζηλοῦσ' (ζητοῦσ' P) ἄταν LP: ζηλοῦσα τὸν Greverus. — 1119. κάμνει LP: κάμνει Milton. — 1120. μεταβάλλει δυσδαιμονία LP: μεταβάλλειν δυσδαιμονίαν Seidler. — 1121. εὐτυχίας LP: εὐτυχίαν Scaliger. — 1131. ἐς LP, εἰς l: εὐ σ' Bothe. — 1134. πρότονοι L, πρότονος P. I read *προτόνοις*. — 1135. After *κατὰ πρῶραν* L has *ὑπὲρ στόλον* (στόλων P). I regard *ὑπὲρ στόλον* as a gloss on *κατὰ πρῶραν* and, therefore, omit it. It adds nothing to the sentence and gives trouble metrically. *πόδα* LP: *πόδες* Seidler. — 1138. λαμπροὺς ἵπποδρόμους LP, λαμπρὸν ἵππόδρομον l. — 1146. ματέρος LP, ματρὸς l. — 1148. ἀβροπλούτου | εἰς ἔριν LP, εἰς ἀβροπλούτου ἔριν I have suggested to make the line metrical. For the order of words cp. *φίλας ἐπὶ ματέρος ἀγκάλαισι* 1249 f. — 1153. ἐσθ L, 'σθ lP. — 1154. ἦ δὴ LP: ἦδη Reiske. — 1159. παραστάσι L, παραστάσιν l, παραστάσει P. — 1163. ἡγρέυσασθ' L, ἡγρέυσασθ' P, ἡγρέυσας' p. — 1170. ἦ LP, εἰ P. — 1173. κατειργάσατο LP, ν added by l. — 1174. τόδ' ἔτλη LP: ἔτλη Gais-

ford. — 1181. καθήσαν LP, καθείσαν Ip. — 1190. οὐκοῦν LP: οὐκουν Markland. — 1196. οὐκοῦν LP: οὐκουν Markland.

1201. ἀνθρώμην L, ἀνθρώμην P: ἡράμην Musgrave. — 1207. κατακρύψαντες LP: κράτα κρύψαντες Musgrave. — 1213. οὐδείς LP: οὐς δέi Badham. — 1214. — υ — missing at the beginning of the line in LP. Koechly suggested IΦ. (εἰκότως). ΘΟ. ὡς κάρτα καὶ σὲ κτλ., but there is no need of changing the εἰκότως to κάρτα καὶ. — 1216. χρυσῶ LP: πυρσῶ Reiske. — 1220. ἐπὶ L, ἐπεὶ P; σχολῇ LP: σχολῆς Schaefer. — 1223. ἄρσενας LP: ἄρνας Pierson. — 1232. ἐσόμεθα LP, ἐσόμεθα l. — 1233. εἰδόσι LP: εἰδόσιν Schaefer. — 1235. δηλιάς ἐν L, δηλιάς ἐν P: Δηλιάσιν Burges. — 1237. χρυσοκόμαν φοῖβον LP: ὠδινε χρυσοκόμαν Mekler. — 1238. α LP: ξ Weil. — 1239. φέρει νιν LP: φέρε δ' ἱνι Kirchhoff. — 1242. μάτηρ LP: μάτερ Wecklein. — 1246. εὐφύλλω L, εὐφύλλων P. — 1247. ἀμφέπει LP: ἀμφεπε Seidler. — 1254. θρόνῳ L, χρόνῳ P. — 1255. βροτοῖς ἀναφαίνων LP: βροτοῖς, omitting ἀναφαίνων, Seidler. — 1256. ἐμῶν LP: νέμων Musgrave. — 1257. ὑπὲρ L, ὑπὲρ P: ὑπο Seidler. — 1258. ἔχων LP, ἔχον P. — 1259. ἐπὶ LP: ἐπεὶ Scaliger; γὰς ἰὼν LP: Γαίῶν Kvičala. — 1260. ἀπενάσατο followed by a lacuna LP: ἀπενάσσατο Barnes. Λατῶς supplied by Nauck who read παῖς ἀπένασεν ὁ Λατῶς κτλ. — 1263. ἐτεκνώσατο LP, τεκνώσατο l; φάσματ' ὁ LP, φάσματ' ὀνείρων l, φάσματα p. — 1264. πόλεσι L, πόλεσιν l, πόλεσι P. — 1265. ὅσα τ' LP: ὅς Burges. — 1266. δνοφεράς LP: δνοφεράς Musgrave. — 1267. γαῖ^α . . . L, α and δὲ supplied by l: γαῖα δὲ P: αἰ Wecklein. — 1268. μαντεῖον L, μαντεῖον P: μαντεῖον δ' Hermann. — 1271. ἔλι . . . L, ἔλιξ^α IP, ἔλιξ^α p: ἔλιξεν Seidler. — 1272. χθονίαν LP: χθονίας Nauck. — 1273. νυχίους τ' ἐνοπάς LP, which is wrong metrically. The difficulty may be removed by dropping out νυχίους which is not needed here and may well have crept in from νύχια 1262 or νυχίους 1277 and adding τάς. — 1276. ἐπεὶ LP: ἐπὶ Musgrave; ἔσεισε LP: ἔσεισεν Seidler. — 1277. παῦσε LP: παύσεν Musgrave. — 1279. ἐξέιλε LP: ἐξέειλε Burges. — 1285. τῇσδε γῆς LP, γῆς τῇσδε l. — 1299. θ' ὅμῳν LP: χύμῳν Markland.

1302. αἶποι LP: αἶπη Porson. — 1309. ψευδῶς ἔλεγον LP: ἔψευδον Heimsoeth. — 1310. ἦς LP: εἶς Scaliger. — 1319. τὸν ποῖον L, τὸ ποῖον P. — 1327. θαλασσίας LP: θαλασσίους Hermann, cp. 236. — 1334. χερσὶν LP, χερσὶ Ip. — 1336. δοκῇ LP: δοκοῖ Matthiae. — 1338. ματεύουσ' LP: μαγεύουσ' Reiske. — 1343. αὐτὸς LP: αὐτὸς Schaefer. — 1349. νεῶν LP: νεῶς Aldine ed. — 1350. πρῶραν L, πρώρους P. — 1351. ἀγκύρας LP: ἀγκυραν Scaliger. — 1352. This line should come before 1350. I had come to this conclusion before noticing that Koechly, followed by Weil and others, had already made this transposition. There is, however, no need of a lacuna after 1349 as Koechly thinks. The vividness of the narrative is sufficient

excuse for the asyndeton. Bergk's rejection of the line is certainly wrong as allusion is made to it in 1356. For οἱ δὲ in 1351 implying a οἱ μὲν not expressed cp. 1427. The scene is this. The boat is almost ready to get under way. The stern cables have been unfastened and some of the men aboard are taking in the slack line. Others, in the meantime, are keeping the boat head on to the waves, and still others who have been getting up the anchors are making them fast. The king's attendants rush to the shore, seize the loose ropes which were being hauled in and lay hold of Iphigenia at the same time. — 1353. δὲ δόντες LP: διδόντες Kirchhoff; τὴν ξένην L, τὴν ξένου P, τὴν ξένην p: τοὺν ξενοῖν Seidler. The mistake of ξένην for ξένου occurs also in LP in 281. — 1358. λόγῳ LP: νόμῳ Nauck; πορθεύτε L, πορ·εύτε P, πορθμεύτε p. — 1359. ξόανον καὶ θυηπόλον LP: ξόανα καὶ θυηπόλους Musgrave. — 1368. πυγμαί τ' LP: πυγμαί δ' Aldine ed. — 1380. LP have a lacuna after ἦν. I puts in ὥστε μὴ, p νανάταις: (ἡ ξένῃ) Kirchhoff. — 1383. εὐσήμου LP: εὐσέλμου Pierson. — 1384. τὸ δ' LP: τό τ' Markland. — 1385. νηὸς LP: ναὸς Nauck; δ' omitted by LP, added by Markland. — 1387. κώπαις LP: κώπῃς Reiske; τε λευκαίνετε LP: τ' ἐκλευκαίνετε Scaliger. — 1388. εὖξεινον LP: ἄξενον Markland. — 1394. νέως LP: σκάφος Paley. — 1395. πάλιν πρυμνήσι LP: παλμπρυμνηδόν Hermann. — 1396. γῆν δὲ LP, γῆν δὴ l: δὲ γῆν ed. Brubach. — 1397. παλλίρους LP, παλίρρους l, παλλίρρους p. — 1399. ἱέρειαν LP: ἱερέαν Wecklein.

1404. LP have a lacuna after ἐκ. I supplies βαλόντες, p χειρῶν. χειρῶν may not be right but it makes better sense than anything yet suggested. — 1408. ἐξανῆπτεν L, ἐξανῆπτον P; ἀγκύλας LP, ἀγκύρας lp. — 1415. πελοπίδαις δ' LP: Πελοπίδαις Matthiae. — 1418. τ' ἀδελφὴν LP: ἀδελφὴν θ' Musgrave. — 1438. πεπρωμένους LP: πεπρωμένους Hermann. — 1439. τόν τ' L, τῶν τ' P. — 1441. After 1441 the following line, which is omitted in P, occurs in L: τῶν νῦν παρόντων πημάτων ἀναψυχάς. The editors generally, with the exception of Weil, reject it. It may, perhaps, belong in the lacuna indicated after 1468. — 1442. σε L, σ' lp. — 1452. δλᾶς LP. — 1453. τάξας LP: τεύξας Pierson. — 1454. τῆς LP: γῆς Hermann. — 1458. θέσθε LP: θεις Porson. — 1460. ἐξανέτω LP: ἐξανιέτω Heath. — 1461. θεᾶς LP: θεά θ' Markland. — 1469. Brodeau rightly imagined a lacuna after 1468. The sentence τάσδε δ' ἐκπέμπειν κτλ. certainly seems incomplete. There is no reason, however, for regarding the γνώμης δικαίας οὐνεκ' of the Ms. as part of something lost. It makes excellent sense with what follows if emended to γνώμη δικαία δ' οὐνεκ'. For the position of δ' cp. 380, 567, 924, 1392. I read also ἐξέσωσα σὲ. LP have ἐκώσωσά σε καὶ πρὶν γ', and Schol. to Ar. Ran. 685 has ἐξέσωσα δὲ καὶ πρὶν σ'. — 1471. εἰς ταῦτό γε LP: ἔστω τὸδε Koehly. — 1473. κασίγνητον LP: κασιγνήτην Elmsley. — 1483. κέλευσμί'

LP: *κέλευμ'* Dindorf. — 1485. *νηῶν* LP: *νεῶν* Boissonade; *θεᾶ* L, *θεᾶ* P: *θεά* Aldine ed. — 1487–1489 are wrongly assigned by LP to Apollo, cp. *σφίζουσ'* 1489. — 1490. LP give the line to Athena, Seidler to the Chorus. — 1491. *εὐδαίμονος* LP: *εὐδαίμονες* Aldine ed. — 1492. LP have the mark of the Chorus. — 1495. *τερπνὸν* LP: *τερπνὴν* L. Dindorf. — 1497. *νίκα* LP, *νίκη* l.

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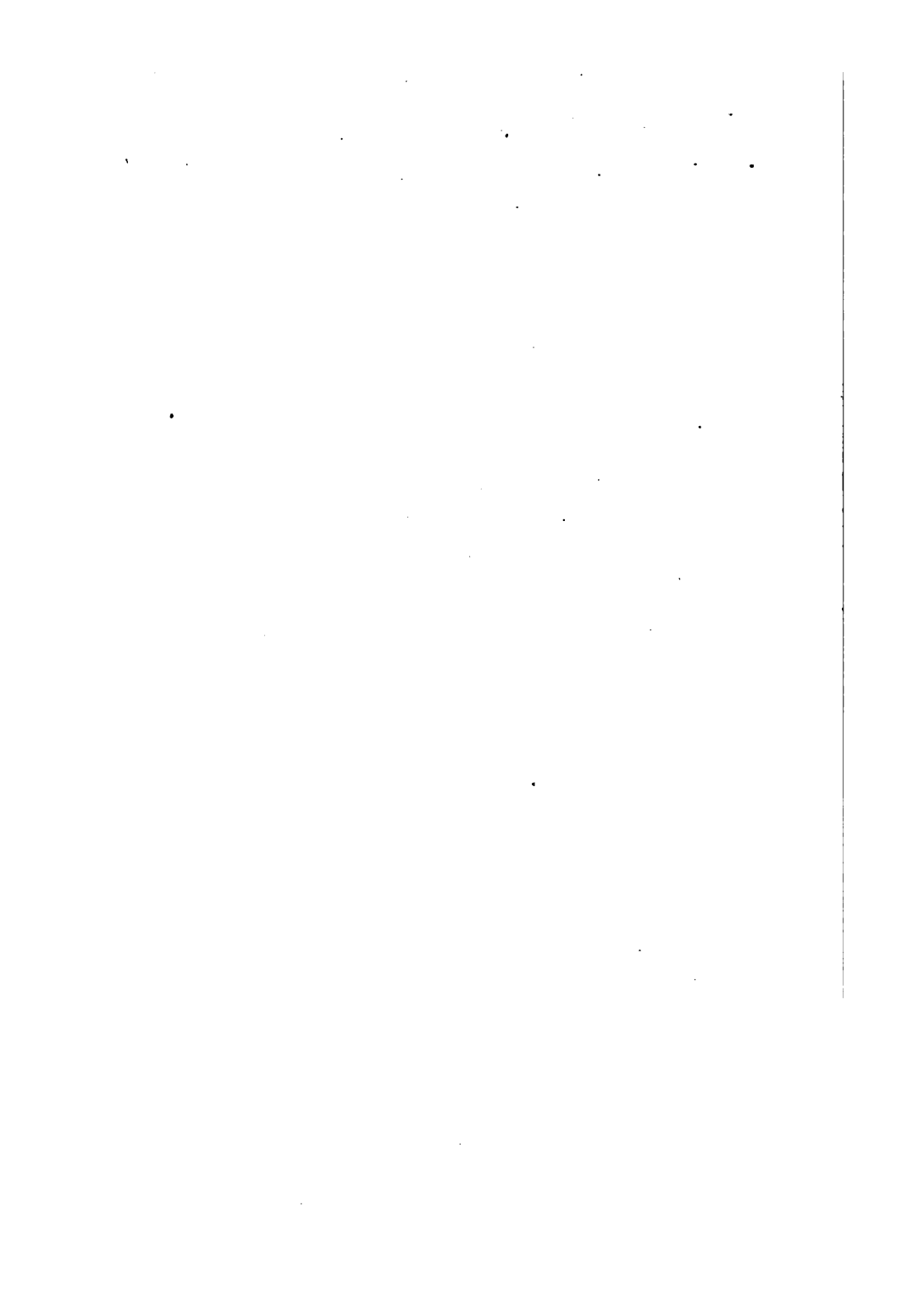
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